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Theodore Roosevelt to Young Men.

You cannot retain your self-respect if you are loose and foul of tongue. A man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable.

The future welfare of the nation depends upon the way in which we can combine in our men—in our young men—decency and strength.

There is no good of your preaching to your boys to be brave if you run away; there is no good of your preaching to them to tell the truth if you do not.

Unless there is a spirit of honesty in a man, unless there is a moral sense, his courage, his strength, his power but make him a dangerous creature in our life—a man, whether from the standpoint of our social or political systems, to be feared and to be hunted down.

In civil life, the greater a man's ability, if it is not combined with the moral sense, the more dangerous that man as a citizen, the worse he is as a citizen.

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The Christian Century

Volume XX

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Number 34

EDITORIAL

APOLOGISTS FOR LYNCHING.

ONE of the most amazing spectacles that the American people is called upon to confront at the present time is the justification of mob rule on the part of men whose judgment and patriotism might have been regarded as a preventive of such wild and disastrous utterances.

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No one is in doubt as to the terrible character of those crimes which have called forth the mob spirit in a number of communities both north and south. These outrages which imperil the home and degrade womanhood are beyond description, and no condemnation of them can be too severe and no just punishment too summary or prompt. So much is taken for granted by all who think calmly of the matter. But this yields no ground for encouragement for the mob spirit, and wherever that encouragement is found it can only result in lessening the moral fiber of the community and undermining regard for the larger safety of society. A few months since a preacher of southern extraction and northern residence published a novel dealing with the negro question from his point of view, asserting the impossibility of regarding negroes as citizens worthy of confidence by the remainder of the community, and declaring the constant danger of life and property where they were tolerated. The further exhortation of the book was to deal with the negro in the summary manner of the lynch justice whenever his criminal nature broke out, and to work unceasingly for his banishment from American soil as the only ultimate solution of the race problem.

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More recently we have been hearing of the joint debates of two United States senators, who, under the auspices of a lecture bureau, have gone about from one summer assembly to another discussing the race problem. One of these senators is a southerner of such rabid and ultra utterances that his name has become a synonym for anarchy in the United States Senate. By this arrangement of joint debates he has been given the privilege of preaching doctrines of race prejudice and mob rule in a dozen communities which were supposed to stand for public order, and whatever may have been the rejoinder of his companion in this debating contest, it was the wild and erratic utterances of this advocate of mob rule which found their way into the public press. One may well wonder whether the managers of any public assembly are justified in inviting discussions of this kind where the facts of experience and Christian civilization are boldly impeached in the name of the instincts of the tiger.

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And still more recently one reads with a certain astonishment of the utterances of a well-known editor and public speaker from one of the southern states upon the platform at Chautauqua, defending lynch law and claiming that however brutal and dangerous such an uprising of humanity might be, it is preferable to the spread of the crimes which have provoked it.

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It is perfectly clear that utterances of this kind are only made by untempered spirits, and are the result of failure to regard with due attention the interests of the public. Moreover, it is quite evident that mob rule is more quickly provoked by outbreaks on the part of negroes than by any

other class. And yet the negro is by no means the only criminal, nor are the crimes against womanhood which are commonly laid at his door, the peculiar sin of the black race. The same crime committed by a white man does not rouse the same horror nor provoke in equal degree the mob spirit, and the proofs of this observation are abundant. It is clear that what these gentlemen are pleading for in the name of swift retribution on crime is in reality a vent for race prejudice directed against the negro, and insisting upon his banishment from this soil. Such arguments are incapable of justification, both because it is evident that the negro is here as an integral part of our life and is destined so to remain, and that in attempting to create a sentiment against him on the plea of exporting him there is advocated a plan wholly impracticable, and the influence over him is thereby lessened. The negro did not come to this soil of his own choice. He was brought here against his will, and now the result of this action must be faced by the white race in the long and difficult task of bringing him to his true estate, a task in which the leaders of his own race are working as patiently, not to say desperately, as any citizen.

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In this task lies the ampler field of Christian duty and responsibility. No defense of mob rule can be made on the ground either of the atrocious nature of the crime punished or of the primal instinct of society which rises up with brute force to crush the perpetrators of revolting acts. To justify the mob is to concede the valuelessness of law and the inefficiency of all methods of self-restraint for the community. The duty of the Christian at a moment like this is to discountenance every utterance that tends to justify or stir up the mob spirit, and to stand resolutely by the law and its just and prompt enforcement.

WHAT DO WE LACK?

THE importance of distinctly religious work cannot be overestimated. There is an urgent and pressing obligation upon every Christian to engage therein. But the scope of religious service needs to be greatly enlarged. However important may be attendance at the sanctuary, however much a man may feel that he has the divine approval for honesty and uprightness in his business relationships, there is a still higher test of discipleship than that of church forms and business fair dealing. The reorganized faith of the future will not be such a very different faith from that of the fathers, but if it is to be effective in the life of the world more and more must the church emphasize one thing.

That which the church of to-day most lacks is that which is really the most vital principle in all her service and the highest test of loyalty to her founder. No one would say it is numbers in which she is deficient, for millions of people are her adherents. Nor does she lack learning, wealth, culture or social influence. The church has won her way to the front until she is the most important factor of all world-agencies. What, then, do we lack?

A modern writer enhanced greatly an established reputation by a very little book. But the subject was great and not modern, for the great apostle himself declared love to be the greatest of three great pedestals upon which is built Christian character. There is a danger that in a great transitory period we may give too much emphasis to new ideas and dwell too little upon foundation principles. Christ never was effeminate, yet in the present eagerness to preach a "manly" Christ we must guard lest we minimize that element which was the very fountain source of his value to the world. We remember a meeting of two of the world's great men some years ago. Henry George had called upon a great English Cardinal. "I love men," said Manning, "be-

cause Jesus loved them." "And I love Jesus," replied George, "because he loved men." It matters not so much which order we prefer, though "we love him because he first loved us." Love is still the dominant fact in our religion. "Love is of God," says St. John. And the world needs those who love and are loved more to-day than ever before. For "every one that loveth is begotten of God and knoweth God," and he that knows God will seek to live that life that will exemplify God and bring Christ to lost men. Get love into the church and her mission will speedily be accomplished.

THE VISITOR.

THE journey from Vienna to Venice was one of the most romantic which it has ever been our privilege to enjoy. It was astonishing to find a railroad so admirably equipped, running across a region which rises gradually from the plain of the Danube, across the Alps at the highest elevation reached by trans-Alpine railroads, and descends gradually into Italy, preserving all the way the feeling of absolute comfort and security on the part of the traveler. One does not expect American conveniences on European trains, but it must be said that those that are equipped for long distance traveling are thoroughly commodious. The engineering work in the construction of the road is astonishing. One finds himself circling about a mountain for the purpose of climbing its grades, then suddenly plunging into a tunnel of half or three-quarter mile length, to emerge at a point two or three hundred feet higher



ST. MARK'S SQUARE, VENICE.

than the former circle of track which he can see lying below him. Sometimes the road traverses high embankments ending in almost cobweb lines of trestle-work across some deep gorge, and then the train will stop for refreshments in some delightful nook hollowed out in the mountain side, where a home or two have been rescued from the grudging rock on the mountain side and a miniature paradise is the result. The views of valleys, hills, ravines and mountains which came to us that day will never be forgotten. It was a panorama of singular beauty, particularly as viewed from some of the lofty terraces on which the train crawled along the upper mountain spaces.

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Late in the afternoon, after two hours of rapid descent from the Alpine altitudes, we reached Pontebba, the first town on the Italian side of a picturesque stream, scarcely wide enough to really constitute the boundary between Austria and Italy. At Pontebba the third-class coaches were detached to return to Vienna, and only the better equipment of the train went on to Venice. Those who had third-class tickets and were going through had the scramble of their lives to get their baggage examined, their tickets viséd and

their places secured in the Italian coaches which were attached to the train. It seemed at one time that they would certainly be left, but apparently Italian trains pay little regard to the time schedule, and ample opportunity was given for the transfer. We have found that one characteristic of Italian railroads is their similarity to the American lines in their disregard of promptness as compared with German and Austrian roads. The Italian government formerly owned the railroads, but has now disposed of them to private parties, with the results which inevitably follow private ownership. The Germans and Austrians have learned a better way.

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We reached Mestre, the mainland town just opposite Venice, at about 10 o'clock in the evening, and our train, which we had expected would go on to Milan, surprised and delighted us by pulling out across the narrow causeway which leads to the station at Venice. We were at last in the city on the sea. We had a hotel address, which we immediately proceeded to use by inquiring for the porter who represented that house, but he informed us that the Hotel de Rome was full and suggested that we should go to the Beau Rivage. While this conversation was taking place the porters of all the hotels were ranged around us in a circle, and to our astonishment and for the first time in our experience, they made no effort to secure our patronage or luggage. We thought this must be a mark of Italian politeness and were very thankful to make our bargain without clamorous interference. When we came out from the station to the edge of the Grand Canal it was raining in that fitful and pessimistic fashion which is peculiarly dismal if a person is entering a strange place for the first time. Of course we were curious about the gondolas which are the only means of transportation in Venice, and here we soon found that the Italian politeness displayed by the gondoliers was not so remarkable after all. We at last selected two of these black water-carriages with their graceful bows and covered interiors. The ladies got down into the shelter of the black framework and the rest of us closed as well as we could the glass doors at the front of the tiny cabins. Then began a long journey up the canal, whose features we could only dimly see in the darkness. Here and there a light was reflected from the water and we were able to make out the outlines of some of the buildings as we passed, but the weather and the strangeness of the situation were enough to bring up in our minds all the stories of Venetian assassinations and robberies we had ever heard.

Turning suddenly from the main canal, our gondola, which was often quite out of sight of the other craft, shot into a narrow passageway, which was pursued, with numerous turns to the right and left, for what seemed fully a half hour. We had not the remotest idea of the place to which we were being taken, and could not in any manner communicate with the gondolier who was propelling us. He did not seem to understand our Italian in the least, and we were equally at loss to interpret his, but presently, when we had lost all reckoning of direction, we came suddenly out upon the Grand Canal again and were greeted by the porters whom we had met at the station. A little group had collected at the landing just in front of the hotel, and we were assisted by innumerable hands, which were later outstretched in not altogether silent entreaty for the small coins which every Italian hanger-on at the docks and along the quays seems to regard as his due from all whom he may in any most useless way assist.

* * * *

We found our hotel thoroughly comfortable and satisfying. The next morning we started out to see the city, and, of course, rambled around in those familiar spots which have been interpreted to the world by every traveler from the days of Marco Polo to our own time. For it must be remembered that Marco Polo was at one time a resident of Venice, and here in his prison, where he had been thrown on a false charge, he composed that wonderful narrative of the East which created a frenzy of interest in the Orient and led, if we may believe the accounts, in the discovery of America.

Basic Truths of the Christian Faith

Professor
Herbert
L. Willott

V. The Redemptive Work of Christ.

THE teachings of Jesus regarding himself must be the final word upon his mission as the Founder of the church and the Savior of the world. It is clear that only within the prepared circle of the disciples did Jesus ever permit himself to speak freely regarding his own nature, and even there only at the close of his life, when the disciples needed his instructions as the foundation of their future work. That from the first he knew himself to be unique in character and position is clear. To the Jews he said in language which shows clearly his own conception of sinlessness, "Which of you convicteth me of sin?" and of the Father he said, "I do always the things that are pleasing to him." The titles which Jesus applied to himself are significant. Of these the earliest and the most common was "Son of Man." As used by him it had two values. First, it stood for the reality of his human life. He was a man among men, with all the characteristics of human nature save sin. He suffered from hunger and thirst; he rejoiced and sorrowed; he was limited in knowledge and power; he was tempted in all points as we are; he recognized God as alone good, and he prayed often to the Father. All these facts emphasize the real humanity of Jesus. But the title had still another meaning. He was *The Son of Man*. No one else was like him. He represented the race in a special manner. He was *The Man*, the ideal man. His life reveals humanity at its highest level; not an impossible dream, but an ideal for whose attainment one may hopefully strive. Jesus felt that it was perfectly possible for men to be like himself, and thus to be like God.

A second title which Jesus recognized as belonging rightfully to him, though he used it less frequently, was "the Messiah." At Nazareth he claimed the fulfilment of Messianic promises in himself. To John, who in his doubt had sent to inquire whether he was the Expected One, Jesus returned an assuring answer, pointing to his works as proof of his mission. Without the use of any title Jesus frequently made claims for himself which only the work and office of the Messiah could justify. Among such claims were those of power to forgive sin; of being greater than the temple or the Sabbath; of being greater than Abraham, Moses or Solomon; of being the sole teacher and master. He made himself the center and the absorbing theme of thought. He commanded men to follow him; he demanded for himself greater love than that bestowed upon one's nearest and dearest relatives; he promised rest to those who labored; he said he was the way, the truth, the life, the bread of life, the resurrection and the life; he said all authority had been given him, and that he should be the judge of all men.

The third title Jesus applied to himself was "Son of God." He applied the idea of Fatherhood of God in a universal sense. Yet this never obscured the uniqueness of the sense in which he regarded himself as the Son of God. Like the name "Son of Man," it bore a close relation to the Messianic function, but its emphasis was upon the nature of Jesus as intimately and ethically united with the life of God and sustained by continual intercourse with him. The *locus classicus* for this theme is the fifth chapter of the Gospel of John. There Jesus points out his unity with the Father in service, power and honor, his dependence upon the Father, his love for the Father and his desire to do the Father's will. He said that he was one with the Father, which the Jews rightly understood to mean that he claimed to be God. This assumption of deity on the part of Jesus is still further shown in his references to pre-existence with God. He came forth from God and would return to him; he prayed to be glorified with the glory he had with the Father before the worlds were. Though but a young man, he said he was before Abraham, and he accepted as appropriate the confession of Thomas, when he exclaimed, "My Lord and my God." That Jesus taught his own divine character in a sense never claimed for any other teacher is thus clearly shown. He was God manifest in flesh. He was the ex-

pression of the divine life in terms of flesh and blood. He was the embodiment of humanity at its highest level and of the life of God in its most human form. In him God and man forever meet.

Jesus regarded his work as in no sense an interruption of the divine purpose, nor as a new and unexpected movement in the world. He spoke familiarly and reverently of all that God had done in the past through prophets and lawgivers to bring the world, and particularly the Jewish people, to the point where the fuller revelation in himself could be received. The Old Testament righteousness which was observed by the scribes and Pharisees was incomplete. He said to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven." He spoke of himself as one who fulfilled the Scriptures, and in the most positive terms declared that heaven and earth should pass away rather than that one jot or tittle of the law should fail of its fulfillment, i. e., of its value as a preparation of human life for the Messianic ministry of our Lord. Jesus considered the process of the world's uplifting as continuous and progressive. His Father, he said, had always been working and he himself worked. It is plain that nothing satisfies the purpose of our Lord but that progressive and continuous growth of the race in holiness which shall bring it out at last to the heights toward which the Gospel points.

It has already been observed that Jesus claimed for himself amplest authority as the Son of God and the Teacher and Savior of man. He called men to his discipleship with a sense of the absoluteness of his authority. He bade them take up the cross and follow him. He showed them that no tasks were too severe and no losses too great to be patiently and cheerfully endured in this service. He bade them pray in his name and expect the amplest response to prayers so made. He told them that from that time forth they should see the Son of Man occupying the place of power on the right hand of God, and possessing all authority in heaven and earth. And he told them to go forth and disciple all the nations in his name.

This work of Christ in bringing life to the world gives us the ground of our knowledge concerning that mystery of grace which we call the atonement, but of which we must ever speak with humility and confession of ignorance. Its definition we do not possess. Its saving power is ours for the asking. Jesus said that he had come to provide a ransom for men; that he could create in the soul a well of water springing up into eternal life; that he had the power to quicken men into a life of holiness; that this life was in him alone.

But he also clearly showed that his work included death and resurrection as facts to be accomplished before the Gospel could be preached, and for whose accomplishment he was straightened in spirit. That he was to lay down his life for his friends and then take it up again by a power that was divine, he showed them. Christ's death was thus the manifestation of the value and purpose of his life. His death was not regarded by him as standing alone. It was the climax and full disclosure of his life. By it the redemptive purpose of his whole ministry was brought to its culmination. The bruising of his body and the pouring out of his blood were significant tokens of his total self-surrender to the purpose of man's redemption, the way to which was opened by this sacrificial career. Yet he nowhere connects his death with the blood-offerings of the old covenant, but rather with the sealing of the new covenant between God and humanity. Closely associated with the theme of his death in our Lord's teaching was the resurrection, of which the meaning, as emphasized by him, was the victory over all opposing power, and the vindication of the purposes of his life. Such a life could not be overcome by death. He was Lord of life and death alike. His life and death were the re-

(Continued on page 959.)

CONTRIBUTED

THE TROUBLED SOUL.

WALTER G. MENZIES.

O troubled Soul, Why art thou so cast down?
 Why so discouraged? Why dost thou so repine?
 Why tremblest Thou? Why so afraid?
 Hast thou forgot that God hath said,
 "I'll never leave thee nor forsake thee?"
 When passing through the waters I'll be there;
 Fear not, for I, the Lord, am with thee;
 Troubled Soul, cast on me thy care."

O soul of mine, Why art thou so discouraged?
 Hope thou in God and on His word rely,
 With childlike faith commit thyself to Jesus;
 God in His own good time will make reply.
 Be not dismayed though dreary be thy journey;
 Breathe forth thy prayer, in faith to Him look up;
 Peace, perfect peace, will calm thy troubled longings,
 With joy and gladness He will fill thy cup.

Rath, India.

"THE ANGELIC DOCTOR."

ALVA W. TAYLOR.

SHORTLY after assuming the tiara, Leo XIII issued an encyclical calling the attention of the Catholic world to Thomas Aquinas as the theologian to whom they owed their great doctrines and bade all Catholicism look to him as a father of the faith. * * * Thomas lived in the thirteenth century and was a very pious man, ever upon his knees, and a most scholarly man, whose great work, "The Sum of Theology," has been called "a monument of erudition unsurpassed." He was a Dominican, one of the great monastic orders then trying to purify the church and spread a purer gospel among the Pagans.

The "Sum of Theology" requires five thousand large octavo pages for its printing. It was laid beside the Bible at the Council of Trent, and its ethical teaching ruled the world for three centuries. His problems were to reconcile reason and revelation, to wed theology and philosophy and keep withal scrupulously within the pale of the infallible (?) decisions of the various Councils. In other words, to apply reason to the body of accepted belief, to make it harmonize and to develop those accepted beliefs to their logical conclusions. Of course, reason well-nigh led him away at times, but Thomas was a genius in logic and always found a way to curve the line, and that with a very good conscience, too, because his task was not to reason out a conclusion from certain premises so much as to find the logic that would establish the conclusion already accepted as a part of inviolable and undeniable revealed truth. He said revelation and reason, both being from God, could not be contradictory. Reason must bow to revelation. Its province is to show the falsity of all opposed to revelation. It must not object to or criticize revelation, but must exert itself to uphold it. Now, of course, revelation to Thomas was just that body of teaching and its interpretation which the church had pronounced inspired. The fundamental verities were fixed for him.

His doctrine of Providence was determinism, i. e., God determines all directly even the acts of men. The human will is not directly under divine constraint, yet the channels for it are definitely provided. Of course, this would make God the creator of sin, but he avoided such a conclusion by affirming that sin was a negation, therefore not created.

In regard to the Atonement, he accepted the judicial theory already extant, i. e., that justice demanded a penalty and that Christ bore it as the sinner's substitute. But he went farther and said that Christ was so holy that his sacrifice greatly overpaid the debt and the result therefrom was a treasury of accumulated merit. Directly in connection with this was his doctrine of Works. Predestination and election were accepted as a part of accredited truth, but

true faith in all the *elect* led to good works, and there were two habits of life possible; one by *council* and the other by *precept*. The second belongs to the masses and the ordinary life to duty, keeping to the virtues of prudence, justice, fortitude and temperance. The first is that of the saints and goes beyond all necessary requirements resulting in works of supererogations, and these extra merits were added to the treasury of accumulated merit. The church, through a properly constituted priesthood and especially through the pope, could bestow of this merit on those whose need demanded. Let it be said, however, to the credit of Thomas that he did not approve of the rising *methods* of selling indulgences though his doctrine did make it possible.

He taught the doctrine of purgatory in relation to that of pardon and rewards. Good works were of two kinds: Such as Christ's, receiving reward because worthy, and those of men which are rewarded and pardoned by a merciful God if they accept Christ, but penance is the avenue of their rehabilitation and through contrition and confession they work out their release from the temporal consequences. If the good works in this life are insufficient purgatory's fires complete the task and refine the soul. In connection with the peculiar quality of Christ's works, it may be remarked that Thomas placed Christ above all human experience by his *endowment* of grace and knowledge.

All these theories lend themselves naturally to that one on which the "Angelic Doctor" lavished all his skill—that of the saving efficacy of the sacraments. This doctrine was already formulated as was that of transubstantiation, and he gave them the lasting and triumphant touch of logic and approval. Baptism and the eucharist were saving ordinances. The fact of the infancy or unconsciousness or ignorance of the recipient did not affect their efficacy unless he resist though pious desire did increase their effect. Of course the consecrated priest must administer and the intention to do so according to correct design was sufficient. Very easily from all this follows masses for the soul, priestly absolution and all those artificial methods of the Catholic church vouchsafed the faithful who else could scarcely dare hope for salvation.

Thomas' was a great mind, but sadly the creature of his times. Could his mighty intellect have been united with Savonarola's social conscience he might have greatly hastened the reformation, but his was the conscience and the theology of individualism and the hierarchy.

THE PLEA OF THE DISCIPLES.

W. L. HAYDEN.

THE necessity for a restatement of our true attitude is apparent to all who think deeply and broadly upon the trend of thought upon Christian union. The disciples cannot afford to stereotype methods and peculiar forms of speech nor to assume that they are "the truth" as against others who also claim to be truth seekers.

The only distinctive thing in our plea is that there is nothing distinctive in it. Its granite rock is the common agreements of all denominations. Its principles are so manifestly scriptural that they are undisputed. Denominational differences are *outside* the word of God. The disciples are peculiar in their pleading for the oneness of all them that believe on Christ through the apostles' word, as a condition precedent to the evangelization of the whole world. Two things are essential to the further successful prosecution of this plea in this age:

1. Such an exhibition of its superiority by the disciples themselves in the unity of their congregations and in the all-pervasive spirit of Christ in their churches in united effort for the progress of Christ's kingdom that the denominations will see and recognize them as Christians, sincerely pleading and praying and working for full fellowship with all other Christians.

2. A clear and practical recognition by them of all that is correct in doctrine and life and Christly in character and purpose in believers of every name and polity.

Until these two points are gained it is worse than useless to discuss differences that divide. When these are gained


a prayerful reading of the word of God together will dissolve prejudices and draw loving hearts into complete unity so far as this is attainable in this world.

Working together on the basis of Christ's last commission to his apostles, rather than debating apart on the basis of personal preferences and opinions, will lead on to the realization of the ultimate purpose.

Herein lie the "Two Dangers," once so well described, viz., the sect spirit on the one side and a silent, acquiescent satisfaction with existing denominationalism on the other hand. The former has been the greatest discouragement of my forty years' advocacy of Christian union. The latter is more recent and threatens to become the more fatal in the on-coming years to the plea for the unity for which our Lord prayed. Our only salvation from bitter disappointment in the final event of all our pleadings is unswerving loyalty to the supreme authority of Jesus and the largest liberty in thought, investigation, expression and adaptation of methods to present needs and varying environments along the onward march toward ultimate unity of the people of God.

FROM AN EASY CHAIR.

J. H. WRIGHT.

 OUR Savior, walking with his apostles, saw a fig tree and came to it, "if haply he might find anything thereon," for he was hungry. But, instead of figs, he found leaves only. The presence of these leaves gave promise of fruit, but there was none. A visitor to the Holy City writes: "It was the same week in the year, for it was the Passover week, when we were at Olivet, and while in general the few figs that we saw were showing little more than the first signs of life, there was one more favorably placed, which was several weeks in advance of all the others—all green, with foliage and with ripe fruit underneath it." It was not, therefore, a search entirely out of season, but when there was reasonable ground for expecting fruit. When he found none, he condemned the tree to death and it withered away. This vivid object lesson should teach us that, in God's sight, fruitage is a natural and just expectancy. What is a pencil worth if you can not write with it? A knife that will not cut? A clock that will not keep time? A Christian if he have lost his salt, hidden his light or fails to bring forth fruit? Vivid is the Savior's picture of the vine and the branch. "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." And this fruit-bearing the Master has made a test of discipleship. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Not barrenness, but fruit-bearing; not meager, scrawny, imperfect fruit, but much fruit, is the Savior's demand. It is a sad wail in Isaiah, when Jehovah likens his Israel to a splendid vine, carefully nurtured and defended, which after all proves to be but a wild grape. The husbandman despairs when the slowly growing tree finally makes its first offering of fruitage, and he finds, instead of the expected luscious fruit, a withering sort. And that is the lesson the Master would have us realize.

Nations fail to bring forth what God desires at their hands. Judah failed and was punished, and I fear lest our own nation may suffer likewise.

We held the slave in bondage till conscience and strife and providence made him free. But this is not our only sin. The Indian will rise up in judgment against us for broken treaties. I doubt not that God intends that great problems shall be solved on our soil. The equal rights of man and woman; the proper relation of capital and labor; the uplifting of the submerged tenth; the throttling of the liquor traffic; these and a thousand more are for our solution, and may God help us as a nation to meet his expectancy.

Churches often fail to come up to what may be legitimately expected of them. The church is a soul-saving company. When it grows indifferent, settles down to an aesthetic club, content with its music, its oratory and its emolument, it is ready for the Master's stern words of disapproval. It is God's army for pulling down the strongholds of iniquity.

When it is too pious to care for good citizenship; too lukewarm to feel an interest in things which drag men down, it fails in the fruitage Christ demands.

It should be a serious question with every congregation whether it is fulfilling its mission. I tremble when I see the lowering of our splendid standard and the movement which a few years ago promised so much for Christian union becoming less aggressive and less loyal to the revealed word. Few are students of the word—relatively few, I mean. We do not come up to the average of the pioneers in our acquaintance with the Bible. The lesson leaf has supplanted the Bible in the Sunday school. It is unread in the family and few churches make use of it in the worship, save as the minister, too often incorrectly, reads his short lesson or his shorter text. This seems pessimistic, but it is lamentably true. Such is our downward tendency, and it is high time for a change.

I believe in God's providences and that it is manifest in our own wonderful history. Cruder forms of expression may be tabooed, but vital truths from the history of the primitive church still require emphasis and a burden lies upon us.

"The eyes of all the world are turned toward Rome," some one placed beside the picture of Leo XIII, as he lay dying, and it was true. But does that imply approval of the Roman church? In these latter days it seems impolitic to dissent from anyone or anything, religiously! While H. W. Everest was delivering his splendid address on "The First Christian Century," at Chicago during our session of "The Parliament of Religions," he came to where he affirmed that "the apostolic church was remarkable for its absence of several things—there was no Pope, no papal palace, no papal bulls, no papal anathemas, no papal decrees, no papal nuncios, no hierarchy, no graduations of priestly honor, metropolitan archbishop, bishop, priest, monk and layman." A lightweight reporter, coming in at that moment, utterly regardless of what had gone before, or whether the speaker uttered the truth, gave to the newspaper readers the impression that the speaker was narrow, unworthy and given to belittling everyone else!

But shall we, because of this danger of being misunderstood and misrepresented, cease to cry out for a return to the practice and teaching of the church when under the guidance of inspired men? Shall God listen in vain to hear our cry?

Woodbine, Iowa.

GLANCE AT THE GLOBE

More trouble at Danville, Ill.

Chicago 100 years old on Monday.

Three hundred accidents already reported this season and 150 lives lost in the Alps.

"Flipping" coins for cigars, drinks, etc., has been declared disorderly conduct in Washington.

A great blow has been struck at Kentucky feuds by the conviction of Jett and White and their sentence to the penitentiary for life.

Justice Brewer of the United States Supreme Court favors abolishment of appeal in criminal cases as a partial remedy against lynchings.

The 28 cent contribution of a Maine widow started the \$42,000 collection made in the Christian Alliance camp meeting at Old Orchard.

The mayor of Hammond, Ill., in a letter to merchants, advocates employment of married rather than single men, bachelors being less desirable citizens.

The bishop of Manchester—one of the most noted of English prelates—has resigned. He is decidedly Broad Church and not very much of a "Lord Spiritual."

Three "Flying Rollers" are hunting for the spot in northern Michigan where they believe the Lord will first appear at his second coming, according to them, two years hence.

The British parliament has been prorogued. Its year's work is notable for two pieces of legislation—one, the education bill, reactionary; the other, the Irish land bill, favorable to that country.

"He has taken care of me these many years. I know he will not fail me now. I'll not want. He will provide for me still." Such was the faith in God of a hundred year old, white haired woman hunting for work in the streets of Philadelphia.

The "Eastern question" again looms large. Russo-Japanese rivalry over Corea is disturbing. Bulgaria reports to the powers a long record of murder, outrage, and pillage. It is reported that Russia has ordered a squadron to force her claims against Turkey, and that country is arming.



The world's great Altar-stairs
That slope through darkness up to God.
—TENNYSON.

SYNOPSIS OF PRECEDING CHAPTERS.

Frederick Sterling is minister of the church at Stonington. His early life cannot be traced beyond the shadowy scenes of the Orphans' Home. But, "animated with an ambition to trample difficulties under foot," he has acquired a college training and is now successfully carrying on the work of his chosen profession. We first see him in his study in deep reflection after a day which has made great demands on his vital energy. He has conducted the funeral of Basil Raymond, a man of many excellent qualities, but who has committed suicide, carrying some dreadful secret with him to the grave. He leaves a wife and daughter heart-broken, who are members of Mr. Sterling's congregation. The daughter, Esther, is a very active member of the church and is much admired by both the minister and a young lawyer, Harrison Masters. The avowed skepticism of the latter forms a barrier between the two; while in the case of Sterling, the mother has warned him that he would be committing some awful sin if he should allow himself to love her daughter.

Reuben Masters, the father of Harrison, is a lawyer of Stonington who takes great pride in his infidelity, boasting much of his freedom. His wife is silently submissive, but the daughter, Winifred, has come under the power of the gospel as presented by Sterling; with a courage borne of a holy purpose she is true to her convictions and has consecrated her life to the service of the Master. The father is greatly outraged. At first he is very angry with his daughter, who is shielded by her brother. But feeling that Sterling is back of it all, he threatens to horsewhip him. In the meantime the church has burned and the services are transferred to the Opera House, where the work is carried on successfully.

The next morning after Winifred's conversion, the horsewhipping was administered at the hands of the irate father. Robert Masters showed himself a coward by striking Sterling from behind; who by the exercise of great self-control offered no resistance. Esther Raymond cared for him at her home and her mother warned her against loving the minister.

Belshazzar Eli, called Black Eel, who seems to know the secret of Basil Raymond's life, and also aware that Reuben Masters dislikes Esther Raymond through fear that Harrison is in love with the girl, arranges with Mr. Masters to rob the Raymond family through the medium of a forged note. Eli is taken sick, and thinking he is going to die, confesses to his doctor his share in the plot. The doctor in turn tells Mr. Sterling and the latter awaits further movement. Winifred visits Chicago, where she is thrown into the society of her aunt's youngest brother. Hamilton Southey is rich and devoted, but a sceptic, and Sterling warns her against him, when they happen to meet at one of Ingersoll's lectures.

CHAPTER X.

CRUELTY AND ATONEMENT

THE train on which Winifred returned home from Chicago, one week later, reached Stonington at a few minutes after eight in the morning. Winifred had slept but little, her restless heart, perturbed by conflicting emotions, keeping time with the restless energy of the flying train. She was up with the dawn, seated at one of the car windows, looking out abstractedly on the ever-changing landscape.

There were many subjects to hold her mind in closest attention, and so she took no notice of the swiftly passing telegraph poles or of the frosty trees glittering with the touch of the morning sun or of the horses lifting their heads in pretended alarm and then scampering at breakneck speed across the snowy field to a vantage ground of absolute safety. She was thinking of Hamilton Southey and of the *no* she had given him in answer to his ardent offer; of his surprise, chagrin, sorrow at her refusal; of the feeling of pity which had overwhelmed her and had prompted her to a more tender parting than she should have accorded one to whose

story of love she could never consent to bend a listening ear.

She was thinking also of the letter she had received from her brother summoning her home and conveying the startling intelligence of a scandal connected with her midnight visit at the parsonage, unloosed upon the community by the garrulity of Waxy Binback's wife. Never before had a suggestion of unmaidenliness been connected with her name, and her cheek burned with a strange fire as she thought of the uncharitable comments of the gossips and of the explanation rendered necessary by those facts which might give color to the charge. She put her handkerchief to her eyes to hide the tears which refused to be repressed, but the meaning of the act was not hidden from the kind-hearted old lady across the aisle, who came over and sat down by her and took the white hand in her brown one and sought to administer consolation for an undisclosed sorrow.

Harrison was on the depot platform at Stonington and received Winifred with a tender gravity, which gave her new cause for alarm. It must be worse than she had anticipated. The facts must have been perverted—her motives must have been misinterpreted. Oh, how could she meet the eyes of her neighbors and acquaintances! But more than all, how could she justify herself to her brother, her mother, her father? But her brother did not believe a word which was derogatory to her character. And she might have known that. Dear Harrison—so noble, so true! Was there ever another such brother in the whole world? She threw her arms around his neck, staggering, almost fainting, and he half led, half carried her to the phaeton and lifted her to the seat.

"Have courage, darling," he said. "I believe in you, and your mother and Esther and Mr. Sterling and many others—we believe in you. Now be a dear, good, brave girl and all will be well."

Winifred began to revive and by the time she reached home she had regained that sweet self-composure and gentle self-reliance for which she was distinguished.

It was not necessary for her brother to tell her that her father was one of those who doubted and that he was very angry. She knew his temper well. She knew that he would be ready to smite the man who would dare to impeach her character, though he would entertain doubts and speak disparagingly himself. She shrank from meeting him as she had on the evening of her conversion, but now as then she fled to the covert of her brother's love and from that safe retreat bravely faced the ordeal.

But notwithstanding her brother's protecting care, her reception at home was the saddest she had ever experienced.

Reuben Masters wasted no time in fruitless preliminaries. He greeted his daughter roughly. While the two women were embracing each other he went to the cellar for another drink of whisky that he might be able, through the support of the stimulant, to deport himself with Spartan hardness of heart. Then he returned to his wife's bedroom.

He made a brief statement of the report which was in circulation and afforded his daughter an opportunity to explain her unseemly conduct. A blush mantled the cheeks of the fair girl, but she bore herself with dignity and spoke with sweet-tempered composure.

"There is some truth and much falsehood in the report," she said. "It is more false by what is suppressed than by what is spoken. Of one thing I can assure you, however, and that is the important thing, after all. There has not been the slightest indelicacy in the conduct of Mr. Sterling toward me or in my conduct toward him. He is as free from evil thoughts as a child."

"Permit me to be the judge of that," said her father in his rich, deep voice, roughened a little by suppressed passion; "permit me to be the judge of that after I have heard what you have to say."

"You ought not to put me on the defensive, father," she remarked, with quiet dignity. "Every presumption should be in my favor, at least with you. The accuser should be required to prove his charge, and, until that has been done, you should be my champion."

"I demand of my family such conduct as is above suspicion. Your reputation is now beclouded. You must clear away the clouds—you must clear away the clouds."

"I will state the facts, father, and that is all I can do."

"Go on," he said, harshly and impatiently.

"On the night of my conversion you threatened to horse-whip a pure and noble man, and I knew your disposition well enough to believe you would undertake to execute your threat. I thought Mr. Sterling might regard your threat as mere idle talk and might not take the pains to avoid you, and I deemed it my duty to both of you to do what I could to avert the threatened assault. I thought it my duty to you, for I knew not to what excesses your passion might drive you or what emergency might arise during the struggle. I feared there might be bloodshed as the result of resistance and a terrible crime for some one to answer for. I thought it my duty to Mr. Sterling to prevent so great an indignity to him as a public horsewhipping. I resolved to warn him that you were in earnest and to beg him to keep out of your way for a few days so as to allow your passion time for cooling. To accomplish this end an immediate warning seemed necessary. To mail a letter in the morning or to send it by a special messenger then might be dangerous delay. So I wrote a warning note and went through the dark to Mr. Sterling's house, with the intention of thrusting it under the door. He had not retired yet and I saw him sitting at his desk; and while I was considering what to do a passing dog made a vicious attack upon me and chased me into the house. Mr. Sterling came into the room where I was and then I delivered to him my message and fled from the parsonage. I acted with the purest motives, and, I think, with discretion, considering the circumstances. The only regret I have is that my effort proved unfruitful and that the horsewhipping was not prevented. The gossips may talk—I cannot stop them, perhaps—but my explanation shall be given to the people and every one shall have an opportunity to judge fairly between me and my accuser. I am conscious of innocence and have no fear of the result."

At the close of this statement the father, who should have been softened by it, was in a state of dangerous fury. The fact that Winifred had been an informant against him to his intended victim, and the further fact that she should so calmly confess what he regarded as an unfilial act, irritated him beyond measure. He took her by the arm and led her from the room.

"You shall not!" cried Harrison, springing forward with the intention of rescuing his sister at whatever cost, when a scream from his mother called him back to her bedside. Poor Mrs. Masters had sought to arise, and, with a scream, had fallen fainting upon the bed. Harrison's first duty was to her and prompt and vigorous action was required to revive her from the swoon.

Reuben Masters led the unresisting and unoffending and undefended girl to the cellar, from which her screams would the less readily reach the ears of the passers-by. She was thinking all the time of him whose back had been lacerated with the blows of the scorpion, and she was comparing the lightness of her affliction with the severity of his. She met the blows that were laid heavily upon her shoulders with an unyielding and unflinching form and suffered not even the faintest sound to escape her pure, sweet lips. Finally the father's fury was quenched with his violence and he stood for a moment with the whip dangling upon the floor looking into his daughter's pale face. Gradually his countenance changed. Ah! that face! How like unto that of the dead sister! In humiliation and shame he dashed the whip upon the floor and fled from the darkened cellar to the open air, and thence to the seclusion of his office.

Winifred seemed bewildered for a moment and then staggered two or three steps forward and sat down on a box. Here Harrison found her when he came bounding down the steps after having restored his mother to consciousness. He would have taken her into his arms to carry her from the cellar but that she insisted she could walk with a little assistance. It was quite an effort, however, to mount the steps from the cellar, and still more of an effort to climb the stair-

way to her mother's bedroom. But after a while the toil-some ascent was accomplished and the two women were sobbing in each other's arms.

"This more than repays me for all the suffering," said Winifred. "Oh, mother, what could I do without you?"

"I have been a very poor mother, darling, a poor, weak, misguided mother," said the woman feebly; "but I have loved my children dearly."

Harrison approached the bed and mingled his tears with those of his mother and sister.

"This is the last straw," he said, presently. "Father has overreached himself at last. That man is a brute—I would say it to his face—who beats a pure, true woman as he has beaten Winifred. I wonder at what age the paternal right of chastisement ceases. I say father is a brute, and I have no respect for him. We ought not to stay in this house another hour—no, not another hour."

"Don't be hasty, brother." Winifred had recovered herself and spoke without effort. "You must remember that father is a passionate man and that he is under the influence of liquor. I am sure he does not think evil of me, but believes all I have told him. But he fears that others may not be so charitable and that my reputation may be tarnished, and he feels that I betrayed him by warning Mr. Sterling against him. I can see just how it is and I can understand how a better man than father might have punished his daughter under the circumstances."

"Oh, you are foolishly good, Winifred!" exclaimed Harrison impatiently. "You will even put yourself most unjustly in the wrong for father's sake. Suppose you did warn Sterling; suppose some old gossip should disbelieve your story. Does that give father the right to brutally mistreat you? Not according to my ideas of right and wrong."

"You must not try to put every man into the same mold, brother. As a lawyer you should know that that cannot be done."

"I understand that perfectly, Winifred; but I know also that no sane man, whatever his disposition or surroundings, can justify the beating of a woman. Oh, I am sick of this manner of life—heartily sick of it, and I would like a change!"

"But we owe something to father and ought not to think of leaving him. He is not always unkind. He really loves us. And we have some influence over him and can help him by remaining with him. What would become of him if we should desert him?"

"That is not the question," said Harrison. "The question is, What will become of us if we stay with him? Are we to spend the remainder of our days in this sort of cat-and-dog life? Oh, my blood boils when I think of that crime in the cellar—that dastardly, cowardly crime!"

"I am sure he is now truly penitent and I have forgiven him," said Winifred. "I saw penitence in his face before he left me. So let us bury the past. Let us begin life anew without reference to this little incident. Why, it is but one little thread in all the great fabric of life."

"Well, well, well!" ejaculated Harrison. "I suppose that's religion. What a pity father can't get some of it! You have gone beyond me, Winifred. I have not yet become so meek, so forgiving. I feel a desire to box ears and to wring noses occasionally. In my present mood I would enjoy seeing some one give father a sound beating. But I suppose that is not a commendable spirit and I bow to your superior goodness."

"Let me ask you a question, brother," said Winifred, arising from the bedside where she had been sitting by her mother. "Do you think any less of Mr. Sterling for taking a whipping without a blow in return?"

"Well, no; that is all right for Mr. Sterling; but you see it wouldn't do for me. It would look weak and cowardly—"

"Do you think Mr. Sterling is weak and cowardly?"

"No, but that's a different case. He's a preacher, you know. One expects more of a preacher than of others."

Winifred took the Bible from the stand and, after turning the leaves for a moment or two, read the following passage:

"Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth: "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Harrison leaned over his sister, smoothing her hair with gentle fingers and reading from the book in her hand the passage which she had just read—reading the passage to himself first and then reading it aloud with meditative intonation.

"That would be an ideal state of things," he said, "but it is not realizable—it is not possible. It is the conception of a dreamer—of an enthusiast. But he was a dreamer of noble things, there can be no doubt of that."

After this incident Harrison remained for an hour with his mother and sister, and then excused himself and went to the office.

Very different were the thoughts crowding upon one another in Reuben Masters' brain as he sat in his rocking chair or walked the floor in the private room of his office, whither he had hurried and wherein he had locked himself to prevent intrusion or interruption. The liquor with which he had stimulated himself for the beating of his child was now losing its influence, but he had an abundance of the same courage-giving liquid at hand, and he proceeded to use it freely that he might fortify himself against the weakness of repentance and confession. And so he threw himself into the chair and rocked vigorously, rubbing his bald head with his palm, and in a moment he was on his feet again pursuing his treadmill course from one end of the room to the other. And all this time he was thinking—thinking—excusing himself on the ground of partial intoxication and consequent irresponsibility; apologizing for his intoxication on the ground that the liquor he had drunk was not pure like that from the ancient stills, but a compound of noxious chemicals and alcohol prepared for the market by a federation of degenerates; accusing himself for having permitted his passion to override his judgment, pitying Winifred for the pain, the laceration, the indignity, and then upbraiding her for the intervention in Sterling's behalf and the exposure of the family's honor to the attacks of the family's enemies. And with these thoughts of self-accusation and self-exculpation were associated others closely connected with the happiness or unhappiness of his family and their friends. First, there was a deadly hatred for Waxy Binback, which caused him unconsciously to press his right forefinger against the thumb as if against the trigger of a pistol. Again and again there recurred a feeling of deep-seated animosity toward Frederick Sterling and Esther Raymond—against the one because of Winifred's conversion, against the other because of her fondness for his son. Now, for once in his life, he would like to turn matchmaker! If he could only get Sterling to marry Esther—he had no doubt she would say yes, for in his opinion any woman save Winifred would accept the first respectable offer—and then if he could only get Sterling transferred to a distant field, and then if he could only dispose of Waxy Binback without exposing himself to the rope or the penitentiary, and then if he could only induce Winifred to marry Hamilton Southey, why, then his troubles would cease and the rainbow of peace would arch the fleeing clouds!

After having considered these questions for a long time without a satisfactory solution, he had recourse to the soothing influence of tobacco. He smoked energetically and rocked vigorously, the lines of care and perplexity smoothing themselves under the narcotic influence, and finally, with a triumphant gesture, he arose from the chair, crossed the room and kindly patted the head of the dog which was anxiously wagging its tail and furtively watching for some indication of returning kindness in the face of its master.

He had decided to take the first train for Chicago, providing himself with a draft of sufficient magnitude to make adequate provision for family reconciliation on his return. He would not go home for an embarrassing leave-taking, but he would send an explanatory note to his wife, informing

her that he had been called to Chicago on urgent business and would return home in two or three days. Aided by the softening effect of such a lapse of time and the propitiatory offerings he intended to purchase, he hoped to be able to resume cordial relations with his family without the humiliation of an actual confession.

The unlocking of the reception-room door and the sound of a well-known step in Harrison's room advised the father that the son had come to the office and that a meeting of the two must soon take place. But Reuben Masters was in nowise dashed at the thought of an encounter with his son. He would teach the young gentleman a new lesson of paternal authority; he would show him that the master of courts, juries, conventions and the canaille was also the master of his own offspring; he would show him that an insignificant event like the beating of Winifred could not long engage the mind or interrupt the orderly pursuit of business or private enterprise.

And so Reuben Masters stalked into Harrison's room, took the last volume of the Illinois Reports from the bookcase, consulted the index, opened the book near the middle, apparently read a passage and then made a note of the authority. He looked at his son with defiant eye, but spoke no word. He put an unlighted cigar between his teeth to indicate his perfect self-control. He went to Harrison's desk and looked through the bunch of court papers lying there as if looking for the papers of a particular case, and then remarked that he was going to Chicago by the first train and admonished Harrison not to neglect the probating of the Burton will on the following day. He then left the office and descended the stairway to the street.

Thereupon Harrison, who had made no answer to this admonition, went to his father's desk to look for the papers relating to the probate of the Burton will, and while there heard his father coming up the stairway with that stormy tread which indicated that he was seriously agitated. Harrison retreated from the desk, while his father unlocked a drawer, transferred something therefrom to his pocket, and then left the room in the same stormy manner which had characterized his entrance. Harrison followed quietly and quickly, for he thought his father had taken a revolver from the drawer.

And so his father had; and he was now facing Waxy Binback on the sidewalk in front of the office, cursing him with characteristic proficiency in the use of scandalous and abusive words. Waxy was defending himself with vigor—protesting that he had told the simple truth and that the story had grown after it had left his mouth.

"Get back into your hole, you cowardly coyote!" shouted the enraged lawyer. "Get back into your hole, or I'll kill you!"

With these words he whipped out the revolver, and would have shot Waxy had that gentleman been less active in the preservation of his life. Standing close to the irate lawyer, Waxy had followed every movement with a watchful eye. He knew the significance of the movement of the hand to the hip-pocket. Now he must act with tiger-like celerity, for the fraction of a second would determine the issue of life or death. He sprang upon his antagonist and seized the hand as it left the pocket, turning the weapon toward the zenith, with the result that the pressure of the lawyer's finger on the trigger, once, twice, thrice, sent as many balls spinning harmlessly into the air.

"No, no, Reuben Masters," said the marshal, "you don't put out Waxy's peepers that way! You're tamperin' with the wrong feller this time, you old scoundrel!" This he said in broken phrases as the struggle for the possession of the pistol went on.

The contest was ended by the intervention of Harrison Masters, who, with the assistance of the by-standers, secured the weapon and parted the combatants. The opinion was freely expressed that this was not the end of the controversy, but that, sooner or later, one of the two men would kill the other.

Now, Reuben Masters, with all his imperiousness, was not wholly able to defy the forms of the law among the

obsequious Stoningtonians, and so he was arrested and required to give bond on the charge of an assault with intent to kill and murder, the charge to be brought before the grand jury for hearing at the next term of the Circuit Court. Within an hour afterward he was speeding by rail from Stonington to Chicago. He had not seen his wife or daughter since morning, and he had withheld from Harrison any intimation of the nature of the business which was presumably calling him to the metropolis.

On the third day afterward he was at Stonington again, and was driven in a carriage from the depot to his dwelling-house. He greeted his wife and daughter affectionately, and engaged in delightful conversation with them, without any reference whatever to past differences or other unpleasant subject. He was a man of vast information, he had in fullest measure the magnetic quality, he was tactful, resourceful, and he was even winning when passion was not in the mastery and he saw fit to please and entertain.

He had brought home many costly gifts, diamonds for the wife and pearls for the daughter, and silks for each of them. He had treated himself to an expensive edition of Voltaire's complete works. He would demonstrate his repentance, but without confession or reference to the word, for he had an end to accomplish in which imputed repentance might become an important factor; and so he had brought Winifred a very beautiful Bible, which he presented to her with the graciousness of a kiss and a caress; and he had brought his wife an exquisite edition of *PRUE AND I*, in which he had underscored these words: *Prue is dearer to me than the sweetheart of those days long ago*; and in handing the book to his wife he was careful that she should receive it opened at the underscored words. A sweet tenderness suffused her soul at this unwonted kindness, and her pale cheek began to glow with a little of the sunshine of happiness.

All that day and the next, Reuben Masters was kind, gracious and loving in his intercourse with the members of his family. He himself proposed that all should go to church on Sunday evening; he would take his wife and Harrison should take Winifred; they would hear Mr. Sterling's discourse on Immortality, which had been announced in the paper.

The appearance of the Masters family at the opera-house on Sunday evening caused a flutter of excitement in the pews, and especially in the choir; but the pulpit seemed wholly unaffected by the presence of the distinguished agnostic, or, if any effect whatever was noticeable, it was in a more thorough consecration and in a more fervid presentation of the great theme. Even Reuben Masters, who had a sense of the beautiful, notwithstanding the deformities of his soul, was thrilled with the touching recitation of Robert Browning's matchless poem to LA SAISIAZ.

Good, to forgive;
Best, to forget!
Living, we fret;
Dying, we live.
Fretless and free,
Soul, clap thy pinion!
Earth, have dominion,
Body, o'er thee!

Wander at will,
Day after day—
Wander away,
Wandering still—
Soul that canst soar!
Body may slumber:
Body shall cumber,
Soul-flight no more.

Waft of soul's wing!
What lies above?
Sunshine and Love,
Sky-blue and Spring.

Body hides—where?
Ferns of all feather,
Mosses and heather,
Yours be the care!

And Harrison also was powerfully affected, not so much, however, by the words of Browning, as by the argument based upon these words of Paul:

"I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven.

"And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth).

"How he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

With an emphasis which was of itself an exposition did the preacher impress these words upon Harrison's consciousness, awakening a faint response to the argument in favor of immortality. And throughout the remainder of the discourse, Harrison kept thinking of Paul, of Paradise, of the extraordinary vision, of the unspeakable words, of the glimpse of heaven through the quickening of the spiritual eye or the temporary divorcement of the soul from the body. Until recently the talented young lawyer had entertained not a doubt that Christianity was false; but the events of the past few weeks had set him to thinking, and he was now wondering how the tree could be bad when the fruit was good. The claim that Christ was an impostor, coupled with the admission that his was the purest life of which the world has record, seemed to be very illogical, to say the least. He could not easily understand how the practice of deception on the human family could be reconciled with absolute purity of life. But his unsettled state of mind on the question of religion arose from Winifred's conversion more than from any other cause. She seemed so earnest, so happy in believing, so wonderfully changed as to her views of life, that the young man had been constrained to ask himself more than once if it might not be possible that her God was more than the creation of her own imagination. The pure life of a Christian woman was moving the agnostic's heart as eloquent appeals from the pulpit had never done.

At the close of the discourse, the preacher, with admirable delicacy, referred to the circumstance of Winifred's midnight visit at the parsonage, stating the facts in their innocency, without comment or elaboration, and convincing all his hearers that his statements were unqualifiedly true.

The moment was embarrassing for Winifred, though she did not fail to maintain her dignity and composure. Reuben Masters approved of the delicacy with which the statement was made, and departed from the opera-house with a feeling of relief. It was necessary for the facts to be made public, and this could not have been done in a less objectionable manner. (To be continued.)

BASIC TRUTHS OF THE CHRISTIAN FAITH.

(Continued from page 953.)

velation of the Father's love and the means of the divine self-satisfaction. In the death of Christ, God manifested his nature and disposition as loving man so completely that his only means of satisfying this tenderness and yearning was in suffering in their behalf, so that they might by that suffering be relieved from sin. Christ's death was not the appeasing of an angry God, but the satisfaction of a Father's heart. It was vicarious as well, for it represented that effort to which every Christian pledges himself, to take up the redemptive work which Christ has begun. No profession of Christianity which commits one simply to an outward conformity can suffice. It must mean nothing less than a taking up of those redemptive ministries which can only be accomplished through self-sacrifice and devotion to the ends of the kingdom of God. The redemptive work of Christ can only be completed as it finds completion in our likeness to him. (Continued.)

Radium is discovered to be hottest when coldest and to have lower temperature as its emission of heat increases.

AT THE CHURCH

THE PRAYER-MEETING.

SILAS JONES.

How a Church Building Helps.

Topic Aug. 26: Luke 7:1-10; 2 Sam. 7:1-3.

A church building announces to the public that the congregation using it is one of the established institutions of the community in which it stands. The members of the congregation feel that they are not wanderers on the face of the earth when they have their own house of worship. They will speak with an assurance they could not have if they had no home of their own and had no expectation of acquiring one, and their opinions will have a weight among their fellow citizens which it is not possible for the opinions of a tramp congregation to possess.

Self-Respect.

The people express their patriotic sentiments by erecting attractive buildings for public use. The fraternal societies meet in homes which they have built with their own money. The Disciples of Christ see about them church buildings which represent the faith and sacrifice of other religious bodies. If the Disciples have no building, these will naturally ask where is our faith? It does not appear in works. Where is our self-denial? And why have not our brethren helped us to secure what we alone are not able to secure? This self-exoneration may leave us humiliated, for there may appear a lamentable lack of wisdom on our part, and an unwillingness to make the sacrifices demanded by our faith.

Reverence.

The place of worship should suggest the reverent feeling. We need the help of suitable environment in our worship. There is one way to secure this and that is to meet in a building dedicated to the worship of God. The public hall may be used for purposes entirely at variance with the purposes of the church. The disciple of Jesus may not see the irreverence of the week-day gathering, but he knows of it. There are those under the influence of worldly vanity whom the church hopes to reach. It is a mistake to suppose that these do not want to get away from the scenes of their follies when their hearts are inclined towards holy things. Even if the hall is not put to unworthy uses, it still is without the sacred associations of the church. "I love thy Church" will be sung with deeper reverence when the Lord's people meet in a house which they have erected for public worship and to which they come regularly to hear the gospel preached and to give of their means for the teaching of the gospel.

Liberality.

"But it costs something to build a church." Yes, it does, and for that reason we ought to build churches. The man whose money goes into a house of worship is made a better man. He may complain a little about the amount he has to give, but when he reviews his life he will rejoice in what he has done to build churches. The sin of greed lurks at the door of every heart. It can be displaced by developing the passion for doing helpful deeds. Men will contribute toward the erection of a church building when they refuse to give to anything else. Those who contribute regularly to the gospel service give more when a building enterprise is started. The honor of the congregation is at stake and every loyal member will meet his obligations promptly. Church extension reminds us that the honor of the whole church is at stake so long as there is not adequate provision for new congregations and those contending against great odds. As we come to see this we shall give freely to church extension and in that act we shall save ourselves.

He that forgets his friend is ungrateful to him; but he that forgets his Savior is unmerciful to himself.—Bunyan.

CHRISTIAN ENDEAVOR.

Topic Aug. 23: 2 Tim. 1:6-8; 2 Cor. 11:23-28.

How to Make Our Lives Count.

The record of Paul's strenuous life ought to shame us. Talk of these being the days of strenuous living! Not even in our scramble for success, our double jump after the dollar, can equal the strenuous and long sustained effort and enthusiasm of the great apostle. Listen! Paul has a right to speak—and it is not unseemly boasting: "Are they ministers of Christ? (I speak as a fool.) I am more; in labors more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, twice I suffered shipwreck; a day and a night I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. And beside those things that are without, that which cometh upon me daily, the care of all the churches." What a story in outline of heroism unparalleled in the softer days in which we live. Not even the missionary to the most barbarous peoples of the earth to-day encounters the perils that Paul did. What right have we who sit in comfortable pews, who ride in palace cars and Pullman sleepers, who have the whole world at our elbow, and all the prestige of the progress of the ages to sustain us, with all the wealth of the church in this age of munificence (let us say it gladly, yet humbly; for to whom much is given, of him much shall be required)—what right have we amid the luxuries of our modern life, to speak of hardships and sacrifices? And yet there are such things—real burdens to be borne, real crosses to be carried alone, and upon which to be crucified. And there is no way to make our lives count for Christ and the Church except the old way of burden-bearing, of cross-carrying and of crucifixion. The Master said, and he meant it for all time and all his disciples: "If any man will come after me, let him deny himself, and take up his cross and follow me." The servant is not above his Master nor the disciple above his Lord. And always and everywhere the lives that count are the lives that are spent in strenuous, straightforward, self-sacrificing toil. It is toil that tells; yet not all nor chiefly of the body. It is the spirit that quickeneth, and only in the quickening of the spirit is there profit and real progress. This is what we need to learn. It is the need in all our lives and in all our societies and churches. It is this that Paul means when he wrote to young Timothy: "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee, which is in thee by the putting on of my hands." It is the spirit we need—the gift of the spirit promised and therefore to be possessed by all who will humbly receive and heartily serve. O, not the spirit of spasmodic enthusiasm, of effervescent effort—the Holy Spirit comes not thus, abides not in this way. "For God hath not given in the spirit of fear, but of power and of love, and of a sound mind—or of discipline." If this gift is ours let us stir it into a flame—that's what "stir up" means.

The Spirit of Christ, when it enters the mind, destroys selfishness and makes us feel that every human being has a claim upon us.—Stalker.

WORKERS WANTED—Active preachers preferred. Good salary guaranteed. Write for particulars.
The Christian Century Company.

THE BIBLE SCHOOL

Lesson 9.

David Sparing Saul.

August 30.

Study vs. 1-25. Commit v. 21. (Read 1 Sam., Chs. 21-25.)

GOLDEN TEXT: Luke 6:27. Love your enemies, do good to them which hate you.**LESSON:** 1 Sam. 26:5-12, 21-25.

INTRODUCTION.

The sequel of lesson VIII shows that David, to save his life, had to leave the court of Saul. So it is said of the two young men, David and Jonathan, that "they kissed one another and wept one with the other"; and then, that they parted, Jonathan going back to the court and David entering upon that period of wandering during which he was treated as an outlaw. This was probably a period of seven years, extending to the death of Saul.

In chapters XXI-XXVI. of I. Sam., connecting lessons VIII. and IX., we have an account of David's wanderings till he becomes a vassal of Achish. His places of refuge are: (1) Gath, a Philistine town to the west; (2) leaving Gath, he returned to Judah and took refuge in the cave of Adullam; (3) from thence he fled eastward to Mizpeh of Moab; (4) next we find him hiding at Keilah in the wilderness of Judah; (5) driven from here he fled to the wilderness of Ziph, where he had an interview with Jonathan; (6) pursued by Saul, he made his escape to Maon; (7) next we find him hiding at En-gedi, where he spares Saul's life; (8) he encamps at Carmel, where he marries Abigail, the wife of Nabal. This brings us to to-day's lesson, the account of how, at the Hill of Hachilah, David for the second time had the life of Saul in his power and how he mercifully spared him.

The lessons of this period of David's life are well stated by Blaikie: "The purpose of God in exposing David to so many bitter trials in his youth seems to have been to prevent the evils which sudden elevation to power is apt to breed. It was necessary that he should learn his own weakness, be humbled under a sense of his infirmities, and to be trained to entire trust in God even in circumstances of the most trying and threatening kind. The spirit of dependence and prayer had to be exercised and strengthened. It was desirable that he should know more of the people he was going to rule—of the grievances inflicted on them by Saul, and the way to manage them, and this end was served by his intercourse with the troop that came to him in the wilderness. Both the weakness and the strength of David are brought out in this period; on the one hand his occasional loss of faith, his tendency to dissimulation and his impulsiveness; on the other hand his noble generosity in sparing Saul and his spirit of trust and prayer."

TIME—The time of this event can not be definitely located. It was some time during the seven years of David's wandering as an outlaw. That is between the years 1062 and 1055 B. C.

PLACES—Gibeah, Saul's capital, where his court is held, only a few miles north of Jerusalem. Ziph, the Hill of Hachilah, Maon, Carmel and En-gedi, all in the wilderness of Judah, a region of country extending westward from the western shore of the Dead Sea. These places were in the southern part of this region between the Dead Sea and Hebron. The Cave of Adullam was in Judah, but farther to the west and southwest of Jerusalem.

PERSONS—Samuel having reached a good old age, probably now 85 years old. He died about this time, and, with great mourning, he was buried at Ramah. David, the outlaw king, now between 25 and 30 years old. He is the leader of a considerable army of discontents who like himself have fled from Saul. Abimelech, the Hittite, and the two brothers, Abishai and Joab, David's nephews. Saul, the jealous and melancholy king, degrading his spirit and wearing out his life trying to get David out of his way.

EXPOSITION.

5. *David arose.*—From some hiding place in the thickets and caverns of the mountains, from whence he had sent out spies and knew all of Saul's movements. *Beheld the place where Saul had pitched.*—Spied out the place and form of Saul's camp. David was altogether too skillful in woodcraft and in his knowledge of this mountainous district for Saul to hope to cope with him. He knew every gorge, and glen, and cavern, and fastness, and how to advance secretly or like a whirlwind. *Saul lay within the place of the wagons.*—With these as a barricade surrounding his forces. His headquarters would naturally be in the center of the camp.

6. *Shimelech the Hittite.*—That this Hittite was in David's company shows us the character of David's company, made up not only of his own people, but partly of any daring Canaanitish tribesman disposed to share his uncertain fortunes. *Abishai the son of Zerniah.*—A nephew of David through his sister Zerniah. *Joab.*—Abishai's brother and next in command to David. *Who will go down with Saul to the camp.*—Who will volunteer to steal into Saul's camp that we spy out his forces? This proposition shows the reckless daring of David and his followers. Danger seems only to have served as an enticement to them. Abishai volunteered.

7. *By night.*—When the camp was all quiet with sleep.—*Saul lay sleeping.*—Feeling perfectly secure with his army all about him, the barricade securely placed and sentinels at their posts. He did not

know the alertness and skill of the man he was hunting for. *His spear stuck in the ground at his head.*—His symbol of royalty always present with him. David was looking at a familiar object when he saw this spear, for he had dodged its thrusts when Saul had tried to impale him with it. *Abner.*—Saul's chief commander. Of course as next in command to the king his place would be near by his master.

8. *God hath delivered up thine enemy.*—This was whispered hurriedly as they stood looking at the sleeping king. Abishai regarded this as the happiest moment that could come to them, and that God had sent this splendid opportunity. *Let me smite him.*—It would have required but a single stroke with his strong muscle to send Saul's own spear through his heart and thus pin him dead to the earth. He was anxious to strike the blow and begged to be permitted to do it. *Not smite him the second time.*—I will finish him with one blow. But David would not permit it.

9. *Who can put forth his hand against the Lord's anointed and be guiltless?* If David had been moved by hate or revenge he had caused enough. Saul had pursued him with the zeal of jealousy and was even now perhaps dreaming of putting him to death. He had tried to murder him, though David had always been his friend. But he was the king of his people. The holy oil had been poured upon him. Let the Lord who made him king remove him at his own pleasure and in his own way. He would not have the sin of his death upon his soul.

10. *The Lord shall smite him.*—In such way as God may deem best and at such time he will remove him, but I will touch him not.

11. *Put forth my hand against the Lord's anointed.*—Not only would he not commit murder, but particularly the man upon whom the holy oil had been poured at God's command. Such men were sacred from violence by Israelites who respected the traditions and customs of their nation. *The spear that is at his head and the cruse of water.*—As trophies of their adventure. *Because a deep sleep from the Lord was fallen upon them.*—Probably the sentinels could never explain why they had slept on their posts that night.

21. *I have sinned.*—Probably the hardest sentence Saul was ever called upon to utter. But he was humiliated. David had been in his camp, had him in his power, and had not harmed him. Generous man! Saul's better nature took control of him. He was in the wrong! This was now the second time David had spared him. (See chap. 24:1-22). *I have played the fool.*—All of Saul's friends could see that he was playing the fool, but now he sees it himself.

23. *The Lord shall render to every man his righteousness.*—God will judge of both your motives and my own. If I am right he will defend me. I am willing to leave my case in his hands.

25. *Blessed be thou.*—Happy, successful. *My son David.*—His heart was touched, and he spoke as a father to his son. *Thou shalt do mightily and shalt surely prevail.* A prediction of David's final elevation to the throne. This Saul could not help admitting. *Saul returned to his place.*—Abandoned the pursuit of David. The latter did not regard Saul's repentance as permanent, so he arranged to leave for a sojourn among a foreign people.

LESSON ILLUSTRATIONS.

David the wanderer.—The life of David in the wilderness of Judah was that of an outlaw. He was an enemy to the king, so the king said. Doubtless the experience of David at this time was of incalculable value to him. He developed his spirit of self reliance, he tied his friends to himself. The young man who says he will not strive because the world is against him is simply a fool, that is all. Epictetus, the slave, had no chance, but he wrote discourses that the world will not forget. While men mistreated him, he studied them and himself and so acquired rare wisdom. *I will go with thee.*—these words encourage to good and to evil. Martin Luther needed Malanchthon to say "I will go with you." The patriots of the American revolution cheered one another. There is not one of us whose deeds have not been encouraged by friends. Then there is the other side. Nero's mother encouraged him to do wickedly until he became a monster of cruelty. Macbeth and Lady Macbeth help one another in crime. No boy goes astray without the help of false friends.

The Lord's anointed.—It is interesting to note that the house of David remained chief in Judah as long as the kingdom of Judah lasted. In the northern kingdom there were frequent changes of dynasty and frequent murders of kings. Did not the house of David profit by the example of its founder? He would not gain a throne by murdering Saul, and he punished every man that was disloyal to his king. The lesson is obvious. Men seeking official positions of any kind hurt themselves when they take pains to injure those whom they hope to succeed. They teach people to have contempt for those in authority. The preacher who is constantly calling attention to the failures of a brother preacher is not only lacking in Christian generosity, but also in wisdom, for he hurts himself.

I have played the fool.—A young man was wasting his time in college and was forming bad habits. A wise teacher told him the facts of his life and asked him either to leave school or to change his manner of living. The young man had sense enough to see that he was preparing himself for a useless, vicious life, that he was in fact making a fool of himself. He turned about and is to-day an honorable, useful man. Saul was busy fighting one of his own subjects, while the enemies of Israel were gathering strength. Not a few Christian people are making the mistake of Saul. They spend more time fighting their fellow-Christians than they spend in fighting the devil. They do not feel half the alarm over the progress of the saloon that they feel over the progress of their religious neighbors.

Where the Next Convention Meets

"Come learn" is an invitation. "Go preach," a command. Ready response to the first is as necessary as obedience to the latter. Those who come to the great convention of the Christian churches in October will come to learn; they will return to preach. Our convention must be a pentecost not only in its attendants and to the City of Detroit, but to every church in our brotherhood,

charming spots are quickly reached and the hours of intermission can be restfully spent in the loveliest of parks and easy return made to the meetings. A five minutes' ride from the convention auditoriums will bring you to the Woodward avenue dock, where a ten-cent ticket enables you to ride as long as you choose on the matchless Detroit river. In twenty minutes you have reached

people is provided absolutely free, except such special attractions as bathing suits, carriages and boats.

If anything can enlarge your capacity for receiving good from the convention



Central Christian Church, Detroit.

or it will not be a success. Such success demands "a representative from every church." This is the motto of the convention. Pass it along.

Last year's decision to visit Detroit with the convention of 1903 was most happy. Probably no invitation has been issued to our people offering greater promise for a delightful sojourn. Ever since the first white man found his way to its border in 1679, the beautiful Detroit river has been the subject of world-wide fame. No traveler rides upon its surface without wishing to repeat the experience many times. No tourist visits our city without being charmed by its beauty and delighted with its hospitality.



Central High School.

Detroit is the key to the great lakes, the point from which all things desirable in summer trips are possible in the most convenient and inexpensive way. This convention offers an excursion which should be afforded by "a representative from every church."

Detroit is the ideal place for a convention which calls for devoted attendance upon its sessions, for its most

Belle Isle, which is, without doubt, the most magnificent pleasure ground in the world. Entirely surrounded by the swiftly moving waters of the beautiful river, on the one side our own fair city, on the other the pretty Canadian shore. From the upper end of the island may be seen charming Lake St. Clair, and from the lower end a long stretch of the river, flanked by Walkerville, Sandwich and Windsor on one side and Detroit on the other.

The island itself is beautifully laid out with broad carriage drives, bicycle path and foot paths, canals and lakes, lawns and flower beds, wildwoods and groves of cultivated trees, fine buildings and rustic houses, animal parks and ponds, boat houses and refreshment pavilions, a band stand and thousands of seats, in fact almost everything the mind can conceive of for the pleasure of the whole

It will be to spend the intervening hours at such a place. Procure a box of lunch at a downtown restaurant, pay your street car fare to the dock, get a ten cent ticket on the boat, ride to Belle Isle, get out and view the island, resting on its lovely lawns or riding in its canals, eat your lunch picnic fashion, and return to the convention session rested and refreshed in body and mind. It will cost you just twenty cents for such a trip.

Our "oldest inhabitant" does not tire of Belle Isle, and the most frequent visitor finds a source of never flagging interest in the constant procession of lake traffic, while to a stranger this tremendous flow of commerce is a matter of astonishment.

The tonnage which passes through the Detroit river, including grain from Duluth and Chicago, copper and iron from the Michigan and Wisconsin mines, salt from the Saginaw valley, and lumber from the great northwest, totals a quantity six times as great as the tonnage of the Suez canal. It is as large as the tonnage of the Thames and the Mersey together, and larger for the eight months of navigation than that which enters and departs from New York harbor in a year.

Surrounding the Detroit water works, which are considered among the finest in world, is a large park, and a very beautiful one. It extends from Jefferson avenue down to the river's edge, and faces the upper end of Belle Isle. While lacking the wild charms of Belle Isle, its cultivated flower beds, shrub-



Excursion Steamer "Pleasure."



Detroit River Scene.

(Continued on page 966.)

IMPORTANT ARTICLES AND COMMUNICATIONS

Receipts from Church Extension.

A comparative statement of the receipts of the Board of Church Extension from October 1st, 1902, to August 1, 1903, shows the following as compared with last year for the same period:

1903.

From churches	\$7,874.94
From individuals	18,845.19

1902.

From churches	\$6,021.33
From individuals	20,873.13

It will be noticed that we have gained \$1,853.61 from the churches and lost \$2,027.94 from individuals, showing a falling behind in our receipts of \$174.33, for the first ten months of this present missionary year. It is natural that we should gain from churches and fall behind in individual receipts, because the Board has no more income, practically, from five-year pledges, which the Corresponding Secretary ceased to take five years ago. The total income from five-year pledges this year will not amount to more than \$3,000. All emphasis, therefore, should be placed by the churches and preachers upon the Annual Offering Day or the Board will be greatly crippled in its work. The Board is now sending out its supplies and there ought to be at least 2,000 churches ordering supplies of collection envelopes and "nuggets of truth." The Board also will supply pastoral letters. Let there be a general rally for Church Extension in September. All communications concerning the Offering Day should be addressed to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

CHURCH EXTENSION ACTS.

John Paris Givens, Heyworth, Ill.

There are two principles which should direct all Christian charity. Any sane person will give attention to the drowning child in preference to the hungry one. Likewise the departments of Christian work must be attended to in the order of their importance and urgency. However, among a number of calls of equal importance one cannot afford to choose by chance. In Luke 12:42 the Master inquires, "Who then is a faithful and wise steward whom his Lord shall make ruler over his household?" The inquiry is not for stewards simply, but for faithful and wise stewards, for stewards who will be faithful and wise in the discharge of duty, for stewards who heed the adage, the good is enemy to the best. The Lord requires his own with usury. Hence in these days of numerous calls an investigation becomes necessary to wise stewardship.

What then of church extension? Here are the facts: Numerous homeless congregations are imploring us through the Church Extension Board for help. Two-thirds of these must be turned away. It is a critical hour with them; their neglect means their death and our loss. The churches of this country constitute the base of supplies for our world-wide activity. As the base is enlarged and strengthened our ability for work at home and abroad is augmented. A gift to church extension will multiply itself

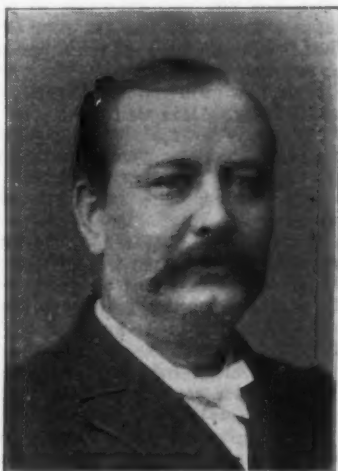
many times as the years go by in other missionary offerings. Church extension is the handmaid of home missions. The evangelization of this country means church building as well as preaching. Furthermore, church extension is just now because this is its allotted season. If you permit this opportunity to pass you will neglect it for the year. But to the other consideration.

Is a gift to church extension wise and economical as compared with other missionary work? Other things equal, does church extension commend itself? The present fund is \$370,000, of which \$292,000 has gone out and returned and has now been reloaned. Thus the \$370,000 has done \$662,000 of work. It is a perpetual church building fund. Your dollar given now will double itself each twenty years and help build a church home each five years. At the expiration of a century your dollar will have accumulated thirty-one other dollars and will have aided in the erection of twenty church houses. In this way your dollar goes on building churches, paying its own expenses and remaining a part of the fund.

Church extension is indeed equally urgent with other mission work and I am sure is the most economical and wise form of Christian charity. Will you help?

Minister Rather Than Lawyer.

Dr. E. Everett Cowperthwaite, whom the accompanying cut represents, was born in Philadelphia. He served as an educator there for several years, when



E. E. Cowperthwaite.

he accepted a position as instructor in a school in Illinois, taking here his post-graduate course and receiving full admission to the courts as practicing attorney. He followed the law profession for several years, but was attracted to the ministry, and leaving the bar he has of recent years devoted his entire time to ministerial work. He is now pastor of the Church of Christ at Saginaw, Mich., where he has accomplished an excellent work.

PRESIDENT ROOSEVELT ON "THE ZEAL."

President Roosevelt was not always the mighty hunter he is now. He has had his day of being afraid of big game. But that was many years ago when he was a wee little boy in short trousers, and used to play tag in Madison square in New York. Opposite the square stood a church. The sexton, while airing the building one Saturday, noticed a small boy peering curiously in at the half-open door, but making no move to enter. "Come in, my little man, if you want to," said the sexton. "No, thank you," said the boy, "I know what you've got in there." "I haven't anything that you mayn't see. Come in." "I'd rather not," and the juvenile Theodore cast a sweeping and somewhat apprehensive glance around the pews and galleries and then bounded away. Still the lad kept returning once in a while and peeping in. When he went home one day he told his mother of the sexton's invitation and his refusal. Upon his mother's asking the reason he said he was afraid that the zeal would jump out at him from under a pew or somewhere. "The zeal? What is the zeal?" the mother inquired. "Why," exclaimed Theodore, "I s'pose it's some big animal like a dragon or an alligator. I went there to church last Sunday with Uncle — and I heard the preacher read from the Bible about the zeal, and it frightened me awfully." Down came the Concordance and one after another the texts were read to the child. Finally the right one was found. It was Psalm-lxix, 9, "For the zeal of thine house hath eaten me up."

We attract hearts by the qualities we display; we retain them by the qualities we possess.

WON'T MIX.

Bad Food and Good Health Won't Mix.

The human stomach stands much abuse but it won't return good health if you give it bad food.

If you feed right you will feel right for proper food and a good mind is the sure road to health. "A year ago I became much alarmed about my health for I began to suffer after each meal no matter how little I ate," says a Denver woman: "I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin. My home cares were very heavy for beside a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens and come what might I must bear them and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on the food Grape-Nuts and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food told me I had struck the right thing. My uncomfortable feelings in stomach and brain disappeared as if by magic and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work and realize I am a very different woman, all due to the splendid food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Trial will prove.

HOME AND THE CHILDREN

The Real Good.

"What is the real good?"
I asked in musing mood.
"Order," said the court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Equity," said the seer.
Spoke my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret,"
"Kindness" is the word.
—John Boyle O'Reilly.

Composition on a Horse.

A father going into his stable one day recently found his little son astride of one of the horses, with a slate and pencil in his hand.

"Why, Harry!" he exclaimed, "what are you doing?"

"Writing a composition," was the reply.

"Well, why don't you write it in the house?" asked the father.

"Because," answered the little fellow, "the teacher told me to write a composition on a horse."—Our Dumb Animals.

ZIG-ZAG SKETCHES

By Willis Brown

Loitering on the Way.

"John, please go to the office and get the mail."

"All right."

"Hello, Bob!"

"Where are you going, John?"

"Postoffice. Come along, will you? Want to see about the game to-night?"

"The boss sent me to Hudson's after some papers, but he won't know the difference."

"Light mail this morning."

"Come around with me now to Hudson's."

"The old man was in a hurry for the mail, but it won't hurt him to wait a little."

"Don't forget to get off as soon as you can to-night. Drop your work as soon as the clock strikes six; you bet I do."

"Don't you worry about me working overtime. Think too much of the game for that."

These young men are zig-zagging.

Have to Have Fun.

"Say, Harry, that was a great thing Titus did in climbing the walls of Pekin and being the first to plant our flag, wasn't it?"

"Yes, and it makes one feel like making the most he can of himself, and doing something great."

"I feel that way, too. Hello, here come the boys."

"Where are you going boys?"

"Come along, we're going down to Thurston's place."

"I don't believe I'll go. You know his place has a bad name and some of the men hang 'round there to gamble, and the talk around the billiard tables is pretty tough."

"Oh, so you have turned reformer, have you? Want to be a good pious

monk? Well, what's the harm? We'll go in the back way and you don't want to be alone. Tom will go. Won't you, Tom?"

"Well, I don't think it's just the thing, but I'll stick with the crowd, I guess. Come on Harry."

"All right, a fellow has to have some fun once in a while, I suppose."

Harry is surely zig-zagging.

Fortune.

If fortune with a smiling face,
Strew roses on the way,
When shall we stop to pick them up?
To-day, my love, to-day.

But should she frown with face forlorn
And talk of coming sorrow;
When shall we hear these words of scorn?
To-morrow, love, to-morrow. —Anon.

A LITTLE CHILD SHALL LEAD THEM.

By Harriet M. Harding.

"Please, sir, will you buy my matches?"

The words were spoken in such a low, pitiful tone that it was no wonder that the old gentleman to whom they were addressed stopped to speak to the little girl.

"And what is your name, little girl?" said he kindly.

"My name is Daisy Fenton, sir, and I must sell matches so that we may have something to eat."

"Have you no mother or father, little girl?" asked the old gentleman.

"My father is dead, sir, and my mother is sick all the time. I have three brothers, but they are all too small to help earn anything to make us more comfortable."

"Well, well, little girl, I am very sorry for you, and you may take this to buy something you would like for your sick mother," and as he spoke he handed Daisy a silver dollar.

"Oh, sir, how good you are!" exclaimed thankful Daisy. "May God bless you."

Mr. Powers—for that was the gentleman's name—turned suddenly and walked slowly up the street, but the words of the little girl kept ringing in his ears, "May God bless you." Mr. Powers was one of the wealthiest citizens in the city. His whole life had been wrapped up in his business, so that he took no time to think of more important matters and was never seen inside of a church.

Several weeks had passed since he had met little Daisy, and still the words, "May God bless you," seemed to him to be ever in his mind. One beautiful morning Mr. Powers was reclining upon the sofa in one of the rooms of his beautiful home when the sound of church bells suddenly reminded him that it was Sunday. All of a sudden he seemed to hear his mother's voice and see her face as she looked when she took his hand in hers and taught him to say his evening prayer. He seemed to hear his mother's voice as she would ask God to help him to grow to be a good man; then he again remembered the words of the little girl, "May God bless you, sir!" "Ah!" thought he, "I have been a sinful man and yet I have had many blessings bestowed upon me. I have risen from a poor boy to a wealthy man. Surely I have not de-

served so much." Then a sudden thought seemed to strike him. He would go to church. "Perhaps," said he, "I will see or hear something that will interest me."

He paid little attention to the singing, but when the minister began his sermon he seemed to think it was particularly for him. He enjoyed the service, and Sunday after Sunday he was an attentive listener.

Still the little girl's words seemed to ever be before him. They seemed to be sinking deeper and deeper down into his heart. "What right have I," said he, "to have any one wish God to bless me? I who have been so long a sinful man?" Then, picking up a Bible, he read in it passages which had been made familiar to him years before by his mother. Soon he became a Christian.

When telling others afterwards about his conversion he would say: "Since the little girl said to me, 'May God bless you!' I never knew a peaceful hour until my conversion. The words seemed to be burning me through and through. Now it is my desire that others may be brought to Christ, though it be by a little child."

Strength is born of rest as well as toil. None of knowledge is in us until we bring it out.

ABOUT COMPLEXIONS.

Food Makes Them Good or Bad.

Saturate the human body with strong coffee and it will in time show in the complexion of the coffee drinker.

This is caused by the action of coffee on the liver, thus throwing part of the bile into the blood. Coffee complexions are sallow and muddy and will stay that way until coffee is given up entirely.

The sure way to recover rosy cheeks and red lips is to quit coffee and drink Postum Food Coffee which makes red blood. "I had been for more than 20 years an inveterate coffee drinker and it is absolutely true that I had so completely saturated myself with this drug that my complexion toward the last became perfectly yellow and every nerve and fibre in me was affected by the drugs in coffee."

"For days at a time I had been compelled to keep to my bed on account of nervous headache and stomach trouble and medicines did not give me any relief. I had never consulted a physician in regard to my headaches and terrible complexion and I only found out the cause of them after I commenced the use of Postum which became known to me through Grape-Nuts. We all liked the food Grape-Nuts and it helped us so we thought Postum must certainly have merit and we concluded to try it. We found it so delicious that we continued the use altogether although I never expected it to help my health."

"After a few months my headaches were all gone and my complexion had cleared wonderfully, then I knew that my troubles had been caused by coffee and had been cured when I left off coffee and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Postum will change the blood of any coffee drinker and rosy cheeks and health take the place of a yellow skin and disease.

The Christian Century

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week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

H. L. Atkinson announces three added
to the church at Geneva, Ohio.

Dr. Willett has been lecturing at Chau-
taqua, N. Y., this week.

G. W. Burch, late of West Liberty, Ia.,
began his pastorate at Pittsburg, Kan.,
last Lord's day.

The churches of the Fifth District of
Kansas meet in convention at Miltonvale,
Kan., Aug. 18-19.

Will F. Shaw has been given a vaca-
tion and will hold a meeting in Halifax
early in October.

B. H. Hayden reports: Four added by
baptism within the past month at regu-
lar services at Bowmanville, Ontario.

O. E. Hamilton will probably hold a
meeting with the Ellendale church, in
the suburbs of St. Louis, to begin soon.

Dr. W. E. Garrison passed through Chi-
cago this week to spend a few days with
his wife and son at Macatawa, Mich.

E. B. Redd, one of our best-known Mis-
souri preachers, now superintendent of
the Masonic Home, preaches frequently
for different churches in St. Louis.

C. C. Cline is teaching in Maddox Sem-
inary, Little Rock, Ark., and preaching
every Lord's day for the church at New-
port. He is busy with a new hymn-book.

President Albert Buxton will add to
Dexter Christian College in place of a
single music teacher, as last year, a
conservatory department, with several
teachers.

Infants Thrive

on cow's milk that is not subject to any
change of composition. Borden's Eagle
Brand Condensed Milk is always the
same in all climates and at all seasons.
As a general household milk it is supe-
rior and is always available.

The church at Fort Dodge is gaining
constantly. We are not strong in num-
bers, but we hope to have a good
growth this fall and winter.—James R.
McIntyre.

D. J. Howe is in Chicago and his
services can be secured for churches
needing the ministrations of an experi-
enced preacher. Address him at 6452
Sangamon street.

D. R. Fones and Miss Effie Maud
Cline, eldest daughter of C. C. Cline, were
married in St. Louis, Aug. 12th, by Frank
G. Tyrrell. Mr. Fones is a St. Louis
merchant, formerly of Little Rock, Ark.

L. H. Stine of Lawrenceville, Ill., and
Mrs. Stine have been in the city several
days. Mr. Stine reports the work prosper-
ing at Lawrenceville. He is one of our
strong writers, who appreciates good
literature.

Class No. 11 of the Ninth Street Chris-
tian Sunday school, Washington, D. C.,
have their own circulating library, and
have a social at least once a month,
usually the last Friday, at the home of
one of the members.

Drayton Powell will hold a series of
special meetings in Troy and in Frank-
ford, Mo., in October and November, to
be assisted by some strong man yet to
be secured. Mr. Powell's work is spoken
of in the highest terms.

The corner-stone of the new Christian
church at Vincennes, Ind., was laid with
impressive ceremonies on July 22d. The
lot was given by C. B. Kessinger. The
pastor, Wm. Oeschger, was assisted by
many of the pastors of the city.

E. T. McFarland has returned with his
family from the International Endeavor
convention and a month's outing in Col-
orado, to his work in St. Louis. The
Fourth church will have a rally in Sep-
tember and a meeting this fall.

W. L. Hayden writes: "As a reader of
the Christian Century I am delighted
with its up-to-date handling of the living
issues that are met in the new phases
of the union question thrust upon us by
young and vigorous interdenominational
movements."

Chas. F. Kincaid of Ottawa, Ohio, has
accepted a unanimous call to Bonner
Springs, Kan., and has already entered
his new field of labor. There were two
additions by letter at the regular ser-
vices Sunday morning, Aug. 9. The work
is very promising.

Isaac S. Bussing reports progress at
Blanchard, Iowa. Seven just added,
church building beautified, an orchestra
added. J. P. Myres, cashier of the bank,
has been of invaluable assistance. The
pastor will devote quarter of his time
next year to Dawson.

President W. P. Aylsworth of Cotner
University made a pleasant call at the
Christian Century office last week. He
reports progress in Nebraska and a
hopeful outlook for Cotner University.
President Aylsworth is one of our truest
and best Christian educators.

J. Fred Jones, corresponding secretary
of the Illinois Christian Missionary Con-
vention, reports for the year just closed
the largest amount given for state mis-
sions and from the largest number of
churches in our history; also by far the
largest number of personal gifts.

Bro. A. McLean paid this office a visit
on Friday while en route from California
to Cincinnati. Bro. McLean was travel-
tired, but the same dear "Mac." He
brings encouraging reports of the work

on the coast, where he has been a hard
worker during the past two months.

In connection with the state conven-
tion, the church at Columbia, Mo., sends
out its invitations to all the members of
the church in the state to come and see
their city, the great university, Christian
Female College, the Bible College of
Missouri and many other attractions.

For the past two weeks a protracted
meeting has been in progress at Clear
Lake Christian church. Much interest
has been manifested and already twenty
additions have been announced, two by
statement and eighteen by confession
and baptism. The meeting is to continue.

The pastor, Z. M. Brubeck, is preach-
ing, and Evangelist Ernest D. Turley is
conducting the singing.

Miss Jessie Nesbut of the School of
Pastoral Helpers, Cincinnati, has been
employed by the church at Detroit and
has entered upon her labors. The new
catalogue of this school is out and those
desiring it should address A. M. Harvut,
president, 617 Richmond street, Cincin-
nati, Ohio.

"Judge Chas. J. Scofield is giving us
a fine story in the Christian Century, in
which he shows the great controversy
between infidelity and Christianity. All
will be blessed by reading his strong
arguments in favor of the only religion
of authority on the face of the earth."—
Christian Union.

State Evangelist Geo. A. Ragan has
just closed a tent meeting at Bylesville,
Ohio, resulting in the organization of a
church of seventy-one members. This
congregation and the nearby country
church of Harmony will co-operate in
the support of a minister. Evangelist
Ragan begins a tent meeting in Caldwell,
Ohio, Aug. 16th.

"Two more confessions Sunday night
at Carthage, Ohio—a fine young man and
wife." The above is from Bro. Charles
M. Fillmore, who, concluding that it is
not necessary for churches to stop their
work during the summer, has been devis-
ing methods to counteract the effect of
the heat. The result has been a series of
interesting and helpful services on the
church lawn.

Never Neglect Constipation.

It means too much misery and piling
up of disease for all parts of the body.
Death often starts with constipation. The
clogging of the bowels forces poison
through the intestines into the blood. All
sorts of diseases commence that way.
Most common complaints are dyspepsia,
indigestion, catarrh of the stomach, liver
complaint, kidney trouble, headaches, etc.
The bowels must be relieved, but not
with cathartics or purgatives. They
weaken and aggravate the disease. Use
Vernal Saw Palmetto Berry Wine instead.
It is a tonic laxative of the highest order.
It builds up and adds new strength and
vigor. It assists the bowels to move
themselves, naturally and healthfully,
without medicine. One small dose a day
will cure any case, and remove the cause
of the trouble. It is not a patent nos-
trum. The list of ingredients goes with
every package with explanation of their
action. It is not simply a temporary re-
lief, it is a permanent cure. Try it. A
free sample bottle for the asking. Vernal
Remedy Co., 62 Seneca Building, Buf-
falo, N. Y.

For sale by all leading druggists.

A. F. Campbell, for three years pastor of the Rowan Avenue Christian church, Pittsburg, Pa., and for the past two months acting supply for the first church, Allegheny, Pa., has accepted a call to the Cecil Street Christian church at Toronto, Canada, and will enter upon his work there the first of September.

J. L. Thompson and family will remain at Hebron, Ind., another year. Bro. Thompson has done heroic and self-sacrificing work at Hebron, and the noble band of workers at that place have shown their appreciation practically by an increase of salary. The Christian Century feels a deep interest in our church at Hebron, Ind.

The steamer China, to sail from San Francisco the latter part of September, will carry a large group of our missionaries, who go under the auspices of the Foreign Society: M. B. Madden and wife, of Topeka, Kan.; Dr. A. C. Shelton and wife, of Oswego, Kan., for Nankin, China; Miss Rose Armbruster, of Springfield, Ill., for Osaka, Japan; Dr. Susie C. Rijnhart, en route to Thibet, and perhaps others.

A good opportunity is offered to two young preachers who care to take a course in oratory, and at the same time learn something about city church work. Prof. Edward Amherst Ott, pastor of the Monroe Street Christian church, corner of Monroe street and Francisco avenue, Chicago, and president of the Ott Schools of Expression, conducted in connection with the institutional department of that church, can use two ambitious young men. They will need to write at once and be prepared to take up the work. It will be better to call than to write.

M. F. Harmon of Dallas, Tex., who has been in editorial work in the South for the past ten or fifteen years, is proposing to start a preachers' magazine in Dallas, about Sept. 1. There are to be several departments in the paper, given to the various phases of the preacher's work, each department edited by a capable man. Already there are quite a list of advance subscribers from about 20 to 25 states and territories. The paper is to be magazine size and style, at \$1 a year. All who become advance subscribers (to pay on receipt of first issue) are to get the paper at 50 cents a year as long as the paper is published.

GOING AWAY THIS SUMMER?

Looking for a Cool, Quiet Place for Wife and Children?

Send for the Michigan Central's Summer Tours.

Mackinac Island—Northern Michigan—Detroit—Niagara Falls—Buffalo—Thousand Islands—St. Lawrence River—Montreal—Quebec—Saguenay—Adirondack Mountains—White Mountains—New York and Sea Shore—Boston and New England Coast. You will not make any mistake if you are seeking a comfortable route, in selecting the Michigan Central, the Niagara Falls route. Ticket office Great Northern Hotel, Auditorium Annex, Palmer House, and main office, 119 Adams Street, where full and complete information will be given by Mr. Keeler, City Ticket Agent, and his courteous assistants. Send for Summer Tours, a red stamp. L. D. Housner, General Western Passenger Agent, 119 Adams Street, Chicago.

CHICAGO

Bro. Bruce Brown was tendered the position as chaplain in the navy by the President, but has decided to remain with the noble band of Christians at the North Side church. Yet people say that the days of heroic endeavor and personal sacrifices are over. The Christian Century commends Bro. Brown upon his decision. What we need in Chicago more than anything else are men who have the missionary spirit and who, like the missionary who went to Africa, are willing to become the foundation stones in the structure of Christian work in Chicago.

Two confessions at Douglas Park this Lord's day. On the two Lord's days of the pastor's vacation the pulpit was most acceptably filled by Marion Stevenson, F. O. Norton and J. F. Findley.

Claire L. Waite.

First Church.—Since last report there have been seven additions to our membership. The blessings of the Lord are continually with us. Our audiences have been very good this summer. Prayer meetings especially well attended. The Christian Endeavorers held a picnic in Washington Park July 24, which was very much enjoyed by those in attendance. The C. E.'s will hold a social at the residence of Mrs. J. C. Barber, 3557 Prairie avenue, Aug. 27, 8 p. m.

The Metropolitan Church enjoyed another eventful and prosperous season on last Lord's day. Though about fifty of our most zealous young people were absent from us, in attendance at Maxinkuckee and other assemblies, our audiences were gratifying, especially at the evening service, when every seat was taken and many turned away unable to hear Dr. Scoville's splendid address on "The Workingman and the Saloon." Saloon-keepers and bartenders of the vicinity were especially invited and in many cases accepted. During the day seven were added to the Master's army in this place, four of whom were noble young men. Bro. Vreeloss preached an earnest and most helpful sermon to our morning audience, and we were glad to have Bros. Halley and Wietz also among our visitors. Bro. Shuey will preach for us on next Lord's day morning and Dr. Scoville in the evening as usual. The Wenona Glee Club will furnish music at the Maxinkuckee assembly this week and many of our members expect to spend the week in the "Metropolitan cottage," enjoying the rest and recreation to the fullest extent.

Mission Notes.—Two substantial business men united with the church last Sunday at South Chicago. . . . Additions of recent date have been reported as follows: Five at Douglas Park, three at Ashland and two at Harvey. Five of these were baptisms. . . . At the delegate meeting, August 9th, of the Chicago Missionary Society, every church save two was represented. The meeting adopted an amended constitution providing for the election of an Executive Board of nine members, three of whom are to serve for three years, three

for two years and three for one year. Then annually thereafter, three only are to be elected. . . . Meetings of the Chicago Ministers' Association will open again, after a two months' adjournment, on Monday, August 31st, at Grand Pacific Hotel. Edward S. Ames president and Robert J. Whitson secretary.—A. Larabee.

Treat your opponent's arguments fairly. Do not sneer at them, nor give them a wrong interpretation.

WHERE THE CONVENTION MEETS.

(Continued from page 962.)

bery, artificial lakes, fountains, and its beautiful trees and lawns are thoroughly artistic in their combination with the practical features of the place. The high tower lifts its head far above the city and from its summit a view is obtained which well repays one for the long, hard climb up the winding stairway. Belle Isle and the beautiful blue river, dotted with its commercial cargoes and its pleasure crafts, Lake St. Clair, and mile after mile of sparkling river coursing on toward Lake Erie, the broad avenues of the city, with their beautiful shade, the cathedral spires and the smoking chimneys from factories and mills, the boulevards stretching in a semi-circle round the city—it is a scene worth traveling a hundred miles to see.

Everybody goes to "The Flats," often called the "Venice of America," where houses are built on stilts. The "Flats" are composed of a series of small islands in the St. Clair river, the first one being twenty-five miles above Detroit, and they extend fifteen miles along the river, which winds about them in a most picturesque manner. Club houses and hotels, hundreds of cottages seeming almost to rest upon the water, are filled with sojourners through the hot weeks of the summer. It is a short trip from Detroit, requiring but half a day to go and return on one of the finest steamers on the river, and allowing an hour or two for dinner at "The Flats."

In the opposite direction from Detroit is the island of Bois Blanc, an ideal picnic and excursion resort, and the trip gives one a most delightful river ride between the city and Lake Erie. The Canadian and American shores of the river are very attractive, the trip consumes only five or six hours, with time enough to explore the island and procure dinner at its refreshment pavilion. It is worthy to mention that the company controlling this island and the steamers making the trip allow no intoxicating liquors on either.

Among the institutions of the city which will be of interest to many may be mentioned the Art Museum, the Public Library, the Agnes L. d'Arcambal Home of Industry, Protestant Orphan Asylum, Young Men's Christian Association, McGregor Mission, the Central and Eastern High Schools and numerous business colleges, musical conservatories and beautiful churches.

The religious people of the city are preparing to greet the convention of the Christian churches with great cordiality, and in some of their beautiful churches will many of the sessions of the convention be held. There's a welcome and a blessing, plenty of entertainment and an urgent necessity for "a representative from every church."

Association of Pastoral Helpers.

If we can rightly interpret the signs of the times, there is a growing tendency to multiply trained workers rather than congregations. It is much the better and cheaper way. The spirit of enthusiasm in a large, wide-awake, growing church has immense drawing power. In all cities we find great numbers passing by the small, struggling mission churches and going miles to work in a large, well-organized church. Many, too, when they move away from a large church and break the old associations, become lonely and discouraged. "Where the music is slow, the spirit is low, and you have to furnish all the go." In time they may leave the church altogether.

Since these conditions exist, is it not wiser to multiply the workers sufficiently to take care of the large congregations and keep them organized and at work, rather than multiply small congregations? An additional worker or helper can be employed for \$600 to \$800 per year, while a new church organization calls for an outlay of several thousands in the beginning and not less than \$1,000 to \$2,000 per year thereafter.

The power and success of your preacher depends in great measure on his having such help. You expect him to give you strong, stimulating food for mind and soul, yet how can he find time for thought and study, if he must answer doorbell or telephone every ten minutes, entertain all agents, peddlers, tramps, beggars, and various other "wolves in sheep's clothing," be at the church every time the doors are opened, fly to the bedside of the sick or dying on a moment's warning, bury the dead, marry the young, visit your homes, listen to every tale of woe, and sympathize with all your joys as well as sorrows, attend a half dozen social events and deliver three to five speeches every week, be his own amanuensis, and the church's city directory and cyclopedia combined, not to mention eating and sleeping and an occasional half hour with his own family. When all this has been properly attended to, where is the time for his real work, seeking and saving the lost, and building up in the faith those who have already entered the fold?

One of the most stupendous problems before the church of the twentieth century is the evangelization of our American cities. The churches that have been most successful in solving this problem in the past are the churches that have made large use of personal workers or church visitors. Ever since Christ came to the world, God's plan has been to save men and women through the instrumentality of other men and women. The gospel appeal, which often sounds cold and formal from the public platform, comes with ten-fold power and influence from the lips of a loving, sympathetic friend, in a heart to heart personal conversation.

Brother preachers, will you not lend us a helping hand by encouraging all helpers whom you know to come to Detroit next October? If you have a helper in your own church, see to it that she is there. If you have none, get one as soon as possible and bring her with you, or come to Detroit and find one. If you don't believe in helpers, "repent and be converted every one of you," for the helper is here and she has come to stay.

We desire that every helper who sees

this will send us at once, by postal card, her address, with street number, as we have somewhat to say to all of you.

Mrs. Nettie H. McCorkle, President,
746 Franklin Ave., Cleveland, O.

Additions Reported Last Week.—Baptisms, 907; letters and statements, re-claimed, 110; from denominations, 102; total, 1,119. Dedications, 2. Preachers, 5.

Strengthening and Nourishing.

Horsford's Acid Phosphate a Tonic that strengthens and invigorates permanently.

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CORRESPONDENCE

Churches, etc., wishing me to hold meetings, preach regularly, or lecture, will please address me at Richmond, Va., Station B.—Claris Yeuell.

Dalhart, Texas.—I have just closed a meeting in Clayton, N. M. Six persons were added to the church by confession and baptism. A saloonkeeper gave up his business and came to Christ. We are building a house of worship in Dalhart, a town two years old, with 2,000 people, most of whom are intelligent and prosperous. We have about 35 members here. Have organized a Sunday school. We want to be worshipping in our new house in sixty days. Success to Century.
R. W. Lilly.

Glendale, Ky.—A two-weeks' meeting just closed. Bro. C. B. Reynolds did the preaching. Five were added, all by confession. The meeting resulted in much good to the church. Much of the speaker's spirituality was imparted to the church. Large crowds were in attendance at all the meetings. I begin a ten days' meeting with A. C. Thorpe at Sonora on the 10th inst.

Chas. Richard Vawter,
Elizabethtown, Ky.

Watska, Ill.—Two more added at our regular morning service yesterday, one by primary obedience. Our trustees are prepared to give some church a bargain in art glass windows of good dimension, taken from our former building.

B. S. Ferrall.

Danville, Ill.—Ministers of Vermillion County, Ill., are organized for better work and are in a co-operative meeting at Willow Springs. There have been five additions to date. Expect to help all weak congregations in county.

J. W. Street.

The Strongest Weapon.

Dear Christian Century—I read with interest your editorial on "Strikes," or that phase of them which affects directly the striker, his family, and incidentally the general public. Labor agitators, leaders and industrial organizations seem to overlook, in large part, the fact that public sympathy and approval is their strongest weapon. In a contest for fairness, justice and right. "Thrice is he armed that think his quarrel just" is a vital truth, which cannot be ignored with any hope of securing ultimate, permanent benefit. Your note of warning is timely and should not go unheeded. I have also read your editorials in the issue of the Century of Aug. 5th, which I approve most heartily. All well here.
Beatrice, Neb. Chas. E. Baker.

WHY NOT?

Brother preacher, why not call the attention of your Sunday school superintendent or young C. E. president to the extraordinary *Free Library* offer we are making? Many of the books retail at one dollar. Any book in the list sent free for one new subscription to the Christian Century.

Davenport, Iowa.—I have accepted the work at St. Paul "Central," and enter upon my ministry there Sept. 1st. S. J. White of Cameron, Mo., has been called to be pastor here and it is expected that he will take up this work without any intermission. We had one confession last Sunday and good audiences. I will preach my farewell sermon on Aug. 30.
C. C. Davis.

Butler, Ind.—Our congregations for hot weather are to be congratulated. The prayer meetings are very well attended. I delivered the G. A. R. memorial; also the Maccabees address. The church has extended me a call for another year and an increase of salary. The joint yearly meeting of Stuben county and De Kalb county will be held at Ashley, the 21st, 22d, 23d. J. H. O. Smith will be the principal speaker. At the close of this yearly meeting we expect to hold a meeting at that place for three or four weeks. Yours respectfully,

D. F. Harris.

What Brethren Are Feeling and Writing.

The paper is worth much more than it costs and long may it live and prosper.
Hebron, Neb. B. W. Hess.

I greatly enjoy the Century. No better paper comes to my desk.
Jeffersonville, Ind. J. M. Vawter.

Permit me in sending my remittance to express my appreciation of the most excellent, high-toned journalism you are exhibiting from week to week. The Christian Century is filling a large place in deepening and making real the principle of Christian union. There is room for this among the Disciples of Christ as well as the denominations. May you be prospered in this great work.

Ralph C. Sargent.

I want to commend your efforts in building up the Century. Its literary and spiritual tone is high. It attends to its own business. Its conception of truth is broad, loyal, but tolerant. We read it with ever-increasing profit.

St. Paul, Minn. A. D. Harmon.

I am pleased with the Bible School Quarterly. It is just the right size to be carried about for use in these busy times. It furnishes the American version text. Its notes are full enough, but not too full. These are all attractive features.
J. H. Moharter.

To my mind there is not a brighter, fresher or better paper published in the brotherhood than the Christian Century.
—J. W. Walters, Corning, Iowa.

A brother in Illinois writes us as follows: "I like the Christian Century, but so much prejudice has been created here that some of our brethren would burn it. You see how non-sectarian some of us are, yet we make a great profession of advocating the union of all God's people. But we must rise above our own sectarianism and get on a higher spiritual plane before we can accomplish much. The world is asking and demanding of the church to come up to its profession."

CHARLIE WILLIAMSON'S SWORD.

Editor Christian Century—"Charlie" Williamson, as those who were nearest to him affectionately called him, was one of the brightest and sunniest characters I ever knew, and his happy smile seemed like a heaven-sent benediction. While he was as gentle and tender as a woman of the feelings of others, he was richly gifted in repartee and always had a fitting answer ready at hand. A good sister, member of one of his congregations, had become somewhat tinctured with a number of "isms," notably Christian Science. After listening to one of Bro. Williamson's most delightful doctrinal sermons, she accosted him in the church vestibule, as was her wont, with the information that she had a book she wanted him to read, referring to a work from the pen of Mrs. Eddy. "Yes," said he, "and I have a book I want you to read." "What is it?" she quickly asked with apparent interest. "The New Testament," came the withering reply.

While ministering to the Hunter Street church, Atlanta, Ga., he was honored by the appointment as chaplain of a regiment of state militia. He improvised a uniform and attended one of the dress parades. The colonel noticed the absence of his sword, and, in order to have a little fun at the expense of the chaplain, with whom he was quite intimate, he asked in true military fashion, "Captain Williamson, where is your sword?" "Here it is, Colonel," and he drew from his hip pocket a well-worn New Testament that he always carried.

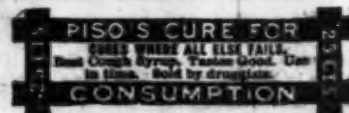
The Hunter Street church looks about as much like a church building as it does like a business house in front and is in the business part of the city. Adjoining it is the city hall and across the street is the courthouse. One day the County Judge had some urgent business with the city officials, and ran in great haste across to the city hall, as he supposed. Finding the inner door locked he became impatient and began to rattle against it with great force. Being attracted by the noise, Bro. Williamson, who was in his study near by, came to the door. At this juncture the judge roared, "How do you get in here, anyhow?" The answer came immediately in the blindest manner possible, "By faith, repentance and baptism." The astonished official saw his mistake and backed himself away as rapidly as the ridiculousness of his position would allow.

Probably the best meeting the church at this place has ever had was held by Bro. Williamson some twenty years ago, long before the writer of this located here. There were nearly one hundred additions.

Some eight years ago I made a visit to my highly esteemed friend and brother and spent several weeks with him and his charming family at their hospitable home in Atlanta. He was then in the midst of a protracted meeting with his

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own church, without any outside assistance, which continued for five weeks and resulted in more than one hundred additions. He was then at his best, as I thought, and delivered some of the finest and most powerful discourses I ever heard.

While, as has been stated, Bro. Williamson was a master at repartee, yet his language was as chaste as that of the most cultured woman and during the many years I was thrown in intimate association with him I never heard a word from his lips, in whatsoever company or crowd, that could not have been spoken in the most refined drawing room in this cultured land of ours.

Owentown, Ky. B. J. Newlon.

South Dakota.

A number of our churches are now pastorless. This constant removal of ministers is much to be regretted, but apparently impossible to prevent. A little more charity and patience are the only elements likely to overcome these conditions.—W. J. Dodge has resigned at Armour. Brother Dodge has been eminently successful there and leaves the church united and hopeful. We hope he will not leave the state.—L. W. Thompson has resigned at Clark and South Elrod, where he has labored successfully for the past two years. Brother Thompson will locate with one of our South Dakota churches.—J. I. Meyers has resigned at Aberdeen and departs for California the last of August.—J. I. Nicholson of Gross, Neb., passed through Tyndall, en route to Highmore, where he may locate as minister.—The State Evangelist is supplying the church in Tyndall and expects to locate a pastor there. The prospects are bright in Tyndall, and with the right leader and a united effort of the church many accessions can be made.—Ministers who desire to locate in South Dakota will please write the undersigned and enclose commendations from their corresponding secretaries or send me their address.—As we have so nearly reached the \$100,000 mark for Home Missions, another united effort upon the part of the churches should be made that we may come to the Detroit Convention with our purpose realized.

M. B. Ainsworth, Cor. Sec.

Nebraska State C. W. B. M. Convention.

The twentieth annual convention met at Bethany Camp Grounds August 6, with the president, Mrs. J. S. McCleery of Beatrice, presiding. With but few exceptions the program was carried out as announced.

Mrs. Janet Marferding, superintendent of Young People's Work, reported 47 Junior Societies and Mission Bands doing active work. The treasurer, Mrs. N. M. Hanna, reported \$606.68 raised for state work. The secretary and organizer, Mrs. Calla Scott Willard, reported 66 active auxiliaries, 30 of which were on the roll of honor, and the offering for all purposes for the year \$2,909.51, a gain over last year of \$843.85.

At the close of the afternoon service Mrs. Louise Kelly of Kansas conducted a question box with which the convention was so well pleased that when the time came for her evening address she had the attention of a large and appreciative audience. Mrs. Kelly addressed the audience on the theme, "Our Work or Mis-



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sion," and conducted a second question box and gave many helpful suggestions to the executive board.

Each day during the convention the children's meeting was under the direction of Mrs. Marferding, and on Lord's Day afternoon, the auxiliaries and the juniors met together to observe the "Quiet Hour," during which Mrs. Rose B. Wilkinson presided. This was a very impressive service since Mrs. Wilkinson and family are soon to go as missionaries to Porto Rico. Mrs. Willard introduced a resolution which was adopted by the convention, recommending that each member of the C. W. B. M. in Nebraska make it a rule to observe the "Quiet Hour."

The officers for the year are Pres., Mrs. J. S. McCleery, Beatrice; Vice-Pres., Mrs. Porter Garrett, Omaha; Cor. Sec., and Organ., Mrs. Calla Scott Willard, Bethany; Treas., Mrs. Josie Osterhout, Bethany; Rec. Sec., Miss Lina V. Shirley, Lincoln; Supt. Y. P. Dept., Mrs. Janet Marferding, Lincoln.

Mrs. Josie Osterhout,
Mrs. Maud McDonald.

Missouri Notes.

This is the season for conventions. They follow one another so rapidly and so many of them that it is impossible to give each one a write up. In fact it is not possible for any one man, especially with the other work that devolves upon the corresponding secretary, to attend them all. . . . Jackson had its first county meeting for fifteen years at Hickman Mills. It was a splendid success, because it was held in a good place and a good pusher was behind it. Bro. L. J. Marshall marshaled his forces well and the result was a splendid convention, which we trust will be the beginning for many more. . . . Cass county was held at Bethany church, Nodaway at Arkoe, Worth at Grant City, Clay at Berry, Lincoln county at New Hope, Monroe county at Mountjoy. These I was privileged to attend and they were all splendid gatherings of our people. These county conventions get right down close to the individual congregations and I believe are an unmixing blessing and can be more so in the future than they have been in the past, but organization is of slow growth if it is to be sure and gradually they are coming into better shape. . . . The state convention is the one theme of attraction just now. Its date is Sept. 21-24. The place is Columbia, one of the best convention towns in the state. Every trunk line in the state, with the exception of the C. & A., and it doubtless will, have notified us of the rate of one fare for the round trip plus 50 cents. This is a good rate. We ought to have the best convention we have had for years. The program will soon be published. It will be, we believe, a model program. It has men on it worthy of a national convention.

Will not every preacher in the state make a note of the state convention and announce it at every meeting from now until that gathering convenes? If our people will do this this convention will be the best advertised convention we ever had and this is one of the essential features of a great convention. We must advertise or we perish.

One thing more, but it is the important thing. I have reserved it until the last that I might fix it more surely in

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If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

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Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

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your minds. Many, very many, altogether too many of our churches have not responded to the call of state missions with an offering. Only one month and the convention will be with us. Many of our churches have but one meeting between now and then. The treasury of the State Board is empty. We are face to face with the fact unless we have a strong determined rally we shall go to the convention with a report that will sadden me beyond expression. It lies within the power of the preachers of Missouri to say whether this report shall have that sad feature of a deficit or shall be all together one of splendid glorious victory. I beseech my preaching brethren throughout the state, as they love this cause, as they love our great state, as they pride themselves in our prominent position before the religious world, I beseech you, my brethren, by all you hold sacred that you will bring this matter before your people, that you lay it upon their consciences and help us in this hour of need. Please let us hear from you speedily. The necessity is urgent; let the answers be prompt. Yours in His name,

T. A. Abbott.

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Another Successful Worker.

David H. Shields was born in Fulton county, Illinois, October, 1869. He moved to Saline county, Missouri, with his parents in the autumn of 1880, returning to Illinois in 1889. Like many men of sturdy principles, his first twenty years were spent on the farm. He graduated from the Gem City Business College, Quincy, Ill., in the winter of 1889. Two years were spent in Denver, Col., working at the carpenter's trade. He was baptized into Christ at Denver in November, 1890, and entered Eureka College, September, 1892, graduating 1897, working his way through.

He called to the church at Salina, Kansas, before graduating, and started immediately and has remained to the present. He began on his seventh year in July with increase of salary every year to the present without so much as mentioning the matter. During his pastorate there have been 334 additions, and the value of church property has in-

creased about five thousand dollars. He has had numerous temptations to go elsewhere but has remained faithfully by



David H. Shields.

that difficult work—his only pastorate. Bro. Shields was president of the Kansas Ministerial Institute one term and Pres. 5th District of local Ministerial Association, etc. He is very popular in Salina and takes deep interest in local matters. In 1901 he married Fannie Arline Dodge, teacher in the Salina schools, and life-long member of the Christian Church. The success of Bro. Shields should recommend long pastorates to our younger men.

Minnesota News.

There are two or three months in the summer season that we do not expect very great results from our efforts. The farmers are busy harvesting and the people who live in the towns and cities go "camping" besides the lakes and rivers for recreation. Thus our working force

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is not so strong at this season as it is at other seasons.—Some of our pastors have been having a vacation, and they, too, have (some of them) pitched their tents beside the lakes. Some have caught fish and some have "cast their nets on the other side" and yet caught none. Bro. Scott has resigned at St. Paul Central, and is spending his vacation at Mannanah, Minn. He expects to enter school again this fall. We have just heard that St. Paul Central is to have Bro. Davis located with it about September 1.—A "camp meeting" is now being conducted by Bro. C. W. Worden, near Bowerville. We hope to hear good results from this meeting. The writer regrets that he could not accept Bro. Worden's invitation to come and be with him in this meeting.—A message just received from Bro. J. P. Childs, minister at Eagle, says: "Three more additions last week. Two husbands and a wife. Two homes made happy." Bro. Childs does not wait for something to "turn up," but goes on and turns them up.—It is in the air that W. W. Divine of Rochester is going to Nebraska. Bro. Divine has done a good work in Rochester and will be greatly missed there.—The writer enjoyed the month of July, which was given to him for vacation. During the month I visited and preached at Rochester, Marion, Eagle Lake, Garden City, Winona and Kellogg. I also visited Kassan, Orinoca and other points where I did not preach.—Tennessee being my native state, I can say without seeming to boast that Minnesota is a great state. We are about three thousand strong in this state, but we trust in the Christ, and press on toward the haven of rest. Geo. W. Wise.

Plainview, Minn.

CHURCH EXTENSION OPERATIONS.

No More Loans Will Be Granted.

Just at the eve of the approaching September offering for Church Extension, and at the time when churches are making up their minds as to whether they will take the offering, the Board of Church Extension deems it proper to make a statement of its operations for

the first ten months of the current missionary year and the condition of its treasury.

Eighty loans have been granted since the first of last October that have not yet been paid, aggregating \$102,250. Most of this has been granted recently. Loans that had been granted previous to last October and not yet paid aggregate \$22,250. Counting annuity money and all, the board had \$28,000 in its treasury on the first day of August, 1903. This will soon be paid out. By a careful study of the above figures, it will be noticed that the board is obligated to pay \$124,500 just as fast as the buildings are completed where these loans have been granted. The board has never granted so much money ahead of what it had in sight. With \$28,000 in our treasury the first of August, and obligations amounting to \$124,500, it will be seen that the board has granted \$96,500 more than is in its treasury, believing that the annual offering will be so liberally and generously observed this year that the board will be able to meet its obligations.

Some of our brethren may call this faith, others will call it presumption and yet others will say it is unbusiness-like. The Board of Church Extension calls it faith. We believe that this information given to the brotherhood will bring the largest offering in the history of this work. There should be 2,000 churches sending contributions this year, and the amount should be not a dollar less than \$50,000. Last year 1,107 churches sent \$17,635. Thus far this year \$7,874 have been sent by 674 churches. Up to the first of August, over 800 churches had ordered supplies, agreeing to take the collection.

If the older and stronger churches would do as well in proportion in sending annual offerings as the mission churches do in paying their interest and paying off their loans, this deficit of \$96,500 would be taken care of during the next six months. Let us here make a comparative statement for the first ten months of this missionary year between the mission churches that have

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CHICAGO, ILL.

paid off loans and interest and the older churches that have sent offerings:

Since last October 400 mission churches paid on loans and interest over \$54,000.

Since last October, 674 missionary churches sent \$7,874.

The comparison is certainly not favorable to the churches that claim to be missionary. It will be asserted that these 400 mission churches were paying off their debts to the Board of Church Extension. But let us stop to think conscientiously whether the older and stronger churches owe any indebtedness to the Church Extension Society, which they brought into existence through our National Missionary Convention. One thousand one hundred and seven churches sending offerings last year was a bare bagatelle to what ought to send offerings. The board of course can grant no more loans for several months unless the annual offering is sufficiently large to justify the board in increasing its obligations.

In granting nearly \$100,000 more than our board has money in sight, the board has faith that the churches will put their part of this obligation into the treasury, so that with returns on loans from our mission churches we shall be able to pay these obligations as they become due. Shall our faith be in vain?

G. W. Muckley,

Cor. Sec., in behalf of the Board.
Kansas City, Mo.

ILLINOIS CHRISTIAN MISSIONARY CONVENTION.

Eureka, August 31 to September 3.

Program—Christian Woman's Board of Missions.

Monday Evening Session.—Devotional. Mrs. T. A. Ross, Eureka; address, W. M. Forrest, Calcutta, India.

Tuesday Morning Session.—Devotional. Mrs. Louise Turner, Wenona; report of state board: Superintendent Young People's Work, Miss Lola V. Hale, Athens; treasurer, Mrs. S. J. Crawford, Eureka; corresponding secretary and organizer, Miss Anna M. Hale, Athens; committee on future work, Miss Mary

Hedrick, Chicago. Discussion. Conference: United Mission Study and Missionary Social Union, Mrs. C. C. Brown, state president Presbyterian Woman's Foreign Missionary Society, Springfield.

Afternoon Session.—Devotional, Mrs. J. J. Brown, Peoria; annuity, Paris Auxiliaries: C. W. B. M. Conference, leader, G. B. VanArsdall, Peoria; "How Does the C. W. B. M. Help the Pastor?" W. F. Shaw, Charleston; "How Does the Pastor Help the C. W. B. M.?" A. M. Hale, Illinois; "The Tidings and C. W. B. M. Day," S. E. Fisher, Champaign; "The Young People's Work and the Junior Builders," Mrs. Mary Pickens-Buckner, Macomb; Critique, R. F. Thrapp, Jacksonville; address, W. M. Forrest, Calcutta, India; "Harvest Home," Dr. George Mayhall, Walnut; Miss Ella Ewing, Eureka.

Illinois Christian Missionary Convention.

Tuesday Evening Session.—Song service, led by W. E. M. Hackleman, Indianapolis; president's address, Jay Elwood Lynn, Springfield; "The Old Paths," W. H. Cannon, Lincoln.

Wednesday Morning Session.—Praise and thanksgiving, O. F. Jordan, Rockford. Reports: Corresponding secretary, J. Fred Jones; office secretary, W. D. Deweese; treasurer, J. P. Darst; permanent fund, P. Whitmer. "The Place of State Missions," E. O. Kelley, Mattoon; "The Utility of State Missions," F. M. Rogers, Pittsfield; convention sermon, C. C. Morrison, Springfield.

Afternoon Session.—Praise service, Finis Idleman, Dixon; "The Chicago Work," George A. Campbell, Chicago; "State Evangelism," K. C. Ventress, Hamilton; "Home Missions," Benjamin L. Smith, Cincinnati; "Foreign Missions," F. M. Rains, Cincinnati.

Wednesday morning a workers' conference will be held, led by Miss Lura V. Thompson. This will be an informal meeting where questions will be asked and answered and methods of work discussed.

Every auxiliary in the state should have one or more representative at this convention.

Illinois Educational Association.

Evening Session.—Song service; president's greeting, Mrs. S. J. Crawford, Eureka; "Our Work," J. G. Waggoner, Field Secretary, Eureka; address, "Some

Ideals in Education," Dr. Nathaniel Butler.

Thursday Morning Session.—"Prayers for More State Workers," J. W. Kilborn, Washburn; "The Power of the Church," C. M. Oliphant, Paris; "Adaption of Church Methods to the Demands of the Age," O. W. Lawrence, Rock Island; "The Church and the Working People," C. A. Burton, Virden. Afternoon session.—Consecration service, J. A. Serens, Havana. Bible School section—Report of State Bible School service, A. C. Roach, Supt., Kewanee; "Feed My Lambs," W. W. Burks, Quincy. Christian Endeavor section—Report of state superintendent, J. R. Golden, Walnut; "The Person of Christ," H. H. Peters, Mackinaw; "What Shall We Do About It?" S. S. Lappan, Atlanta. Evening Session.—Song service; address, "The Cross of Christ and a Social Conscience," Alva W. Taylor, Eureka.

The place of meeting, Eureka, is on the T. P. & W. railroad east of Peoria.

A rate of one and one-third fare for the round trip is granted by both the Western and Central Passenger associations from all points within the state where the fare is more than seventy-five cents. You pay full fare going and will be returned at one cent a mile provided you return by the same route. Take a receipt from the agents for every ticket you buy, stating that you are going to the Illinois Christian Missionary Convention. If the agent says he has no instructions demand a receipt anyway. Do not take "No" for an answer, as you are entitled to it whether he has instructions or not. This rate will not be good unless one hundred or more tickets (clergy tickets not counted) are sold for the convention. However, we always have enough. Your receipt will not entitle you to buy a reduced rate return ticket unless it is signed by the Passenger association agent, who will be on the ground, and he will charge you twenty-five cents for signing it.

Lodging and all meals will be furnished by the people of Eureka at the rate of one dollar per day.

The Christian Century grows more valuable.

Walnut, Ill.

J. R. Golden.



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